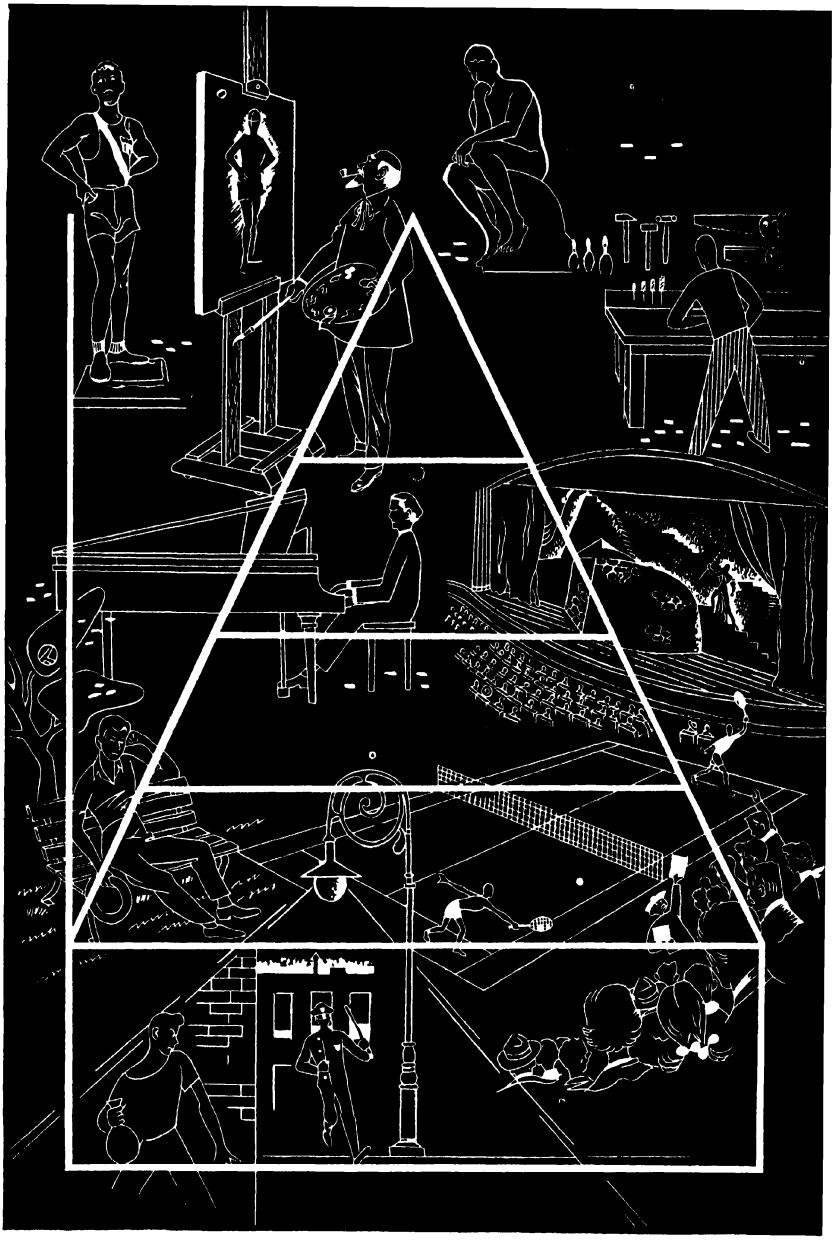
Philosophy of Recreation and Leisure



Man's dream of leisure has come true—still he must choose. Will he use leisure for dissipation, empty idleness, or will he reach for the peak of creative achievement?

Philosophy of Recreation and Leisure

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PREFACE

This book deals with the leisure-time activities of adolescents and adults. Education as a process is discussed only as it lays the foundation for a wide range of leisure pursuits. It is a study of what men do with time made captive through the development of the machine. It stresses the startling and disturbing fact that the great masses of men are both ignorant and indifferent to the debilitating power and influence of this new giant of commercial mass communication in our midst.

Mass communication, on a commercial basis such as radio and television and motion pictures, has a responsibility which it has not met in any significant manner. Participation could be on an emotional level as it so often is in the theater or the opera if the programs have real merit. A radio or television program may move the listener and stimulate appreciation, thought, and action.

A clear distinction must be made between an individual who is a victim of mass communication and one who uses material encompassed by it in a creative way. Adolescents and adults are using tape recorders in the home and making their own recordings of radio programs, operas, and plays. Photography is proving to be a very valuable creative recreational activity. This includes the taking and development of pictures, the making of film strips, and a whole range of activities which could well be classified high on the scale as creative.

There are three reasons why mass communication programs are not likely to be helpfully stimulating. First, most commercial programs are not qualitatively high grade—many are just uninteresting. In the second place, the instruments of mass communication are at a disadvantage because so few participate and so many just sit. The third reason is that they tend to present only one viewpoint and develop men who are willing for and expect their thinking to be done for them.

When considering the adult use of leisure, both the programs and the mechanism of mass communication come under attack. Active participation is seldom encouraged and creative participation almost never.

Stimulation of individuals to participate in leisure-time activities which are helpful and satisfying may come from many sources -rich childhood experience in the early years in the home and the school assume primary importance.

It is not proposed to discuss the many valuable uses to which audio-visual techniques can contribute in the education of children. It is assumed that the theater, art galleries, and museums can give breadth to the child's interests, as can the use of films, film strips, records, charts, and prints. Mass communication through the radio, television, and motion pictures, if programs are properly chosen and properly used, may also be useful.

These teaching aids are valuable when they supplement long-range teaching programs and discussions and when they encourage emotional, active, or creative participation. In judging techniques of teaching one question must be asked--do the audio-visual programs originating in the classroom or those of mass communication have a catalytic power to set up for the child chain reactions of new experiences?

It is firmly believed that happiness and the will-to-live result from active participation, not from passive observation. Values accrue to an activity when the individual can gain status through the thrill of accomplishment and mastery. Man is truly happy when achievement and the anticipation of adventure lead from one thing to another in an endless series.

This book presents a philosophy. Essentially, of course, it is the belief of the author. The treatment is accumulative, but each chapter is, in a sense, a unit presentation of the problem of the use of leisure. For this reason, by plan, there is some repetition. Illustrations in support of each chapter's theme are intended, first, to elaborate the part and, second, to throw light on the total concept of man's striving for a fullness of life through leisure.

New York

JAY B. NASH

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Grateful acknowledgment is made to the many graduate students who in the past twenty years participated in my course, The Foundations of a Philosophy for American Recreation. We labored joyfully to bring meaning to the phrase, "the wise use of leisure."

I wish to thank many of my colleagues and co-workers, especially those at New York University and those from the Oakland, California, Recreation Department. I have drawn heavily from many written sources, from Socrates to Luther Halsey Gulick. Some material has been taken from the "Interpretations of Physical Education Series," in particular from the article "The Fullness of Life Through Leisure" by John Collier, one of today's great thinkers.

I owe a debt to my children, Janet and Roderick, and to my granddaughter, Gail, from whom I have learned much about childhood reactions and life. We have climbed mountains, descended into meteor craters, caves, and canyons. We have hunted, carried boats over portages, kicked footballs, played tennis and badminton, hunted for bird nests in the late fall, and looked for migratory birds in the spring. I know the force of the activity drive and the joy of mastery-- when "the big fish is in the net." I want especially to express appreciation to my wife, Emma R. Nash, who has always been a cheerful persistent editor. Her many hobbies in music and literature, her interest in birds, trees, and stars have been a guide and an inspiration.

JAY B. NASH

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PHILOSOPHY OF RECREATION AND LEISURE

●

INTRODUCTION

A thousand people have answered questions about their leisure-time hobbies, their happy friends, and what men have accomplished in their work and in their leisure. Here is a résumé.

What Would You Do With a Year Off?

Beginning tomorrow morning you are given a full year, fully financed, with your family cared for, to do something you have always wanted to do. What do you choose? This would be your strongest hobby. A thousand people—just ordinary good people—have answered. Two students, Daphne Savage and Mary Snyder, summarized the life interest of these people in the following poem:

Today, I sought a happy man
And found him on sea and found him on land.

He was lame, he was blind,
He was robust, he was sound.
On highways and byways, this man was found.
He was wealthy in things
He was slim in the purse
But material goods, he never put first.
He gave what he had to the old and the young,
And the Master encouraged, "Well done, well done."

He was black, he was white
He was yellow, he was red.
I saw not his color, but the man instead.
He came from the east, he came from the west
But he worked at the job which he loved the best.
He was building a house
He was laying a keel

He was carrying the mail, he was trying to heal.
He was plowing the fields
He was teaching the young
And the Master encouraged, "Well done, well done."

With zest in his heart
He welcomed each day,
He was eager for life, he took time to play.
He charted his goals
He rose above fear
He saw life begin and end for those dear.
His star was his guide
That woes could not dim
He was ever reaching, to graze but the rim.
He held out his hand to help the old and the young
And the Master encouraged, "Well done, well done."

With quickening steps he turned toward his home
To the love and the warmth that he knew was his own.
He planted the garden, he played with his hands,
He painted a canvas, he read of the lands.

He was laughing with friends and kind to all men
He shared his bread and fire at days' end
He cared for his folk, he nurtured his young
And the Master smiled, "My will be done."

Here they are writing poetry, building a cabin, making a piece of pottery, singing a song, playing the ukulele, painting a picture, sailing a boat, playing tennis. They are taking pictures, calling a square dance, knitting some socks, making a dress, gardening, re-doing old furniture, binding a book, writing a play. They fish, hunt, hike, experiment in science, and collect anything and everything.

They go to the ends of the earth to see canyons, climb mountains, chase the caribou, catch sailfish, visit cathedrals, see pictures, visit youth clubs, follow the migratory birds, record folk songs, or to dig dinosaur eggs in the Gobi Desert.

On and on they go—to the Arctic Circle, to Rio, camping on deserts, ice caps, and in canyons, fighting black flies, mosquitoes, hunger, thirst, and fatigue.

Why do people do these "crazy things"? Recreation has been defined as the crazy things people do to keep from going crazy. There is no answer, but there are some answers

about how and when they learn to do the things they "always wanted to do."

Age at Which Hobby Interest Was Acquired

How old were the people when they first began their hobbies? The answers were startling—approximately 60 per cent of the interests were started below the age of ten and over 70 per cent started below the age of twelve; many started below the age of six. Only about 20 per cent were acquired between the ages of twelve and twenty-one with approximately 5 per cent acquired after the age of twenty-one. Warning—this, by no means, is offered as any evidence or even a suggestion that individuals over twenty-one *cannot learn* new skills. It merely is an indication that *they do not.*

Where Do People Learn Their Hobbies?

Leading this group of institutions where people acquired life interests was the home where 70 per cent started their life interests. The school was second with 10 per cent, camps with 4 per cent, the church, playgrounds, and clubs each with 2½ per cent. The rest were listed in miscellaneous groups.

Who Were The Teachers?

In 44 per cent of the instances, it was the parent who was the teacher. In 6 per cent it was the teacher in the elementary school; in 5 per cent a neighbor; in 4 per cent the grandparents, and in 5 per cent it was brother or sister or some close relative. Leaders of youth-serving organizations accounted for about 10 per cent; friends for 7 per cent. In the rest of the cases, the sources of the help could not be located.

If this twenty-year survey means anything, it means that youth is the time to lay down basic behavior patterns, to learn skills that last a lifetime; that the home is the place

to learn new activities, and that the home folks are the teachers.

The fact that you *can't* teach an old dog new tricks, or at least you *don't*, takes on new meaning for good and for ill.

What Do Men Create or Discover?

In this experiment, each of the thousand men and women were asked to mention ten of the outstanding achievements of civilization. Each achievement was to be closely associated with an individual. Robert Fulton, for example, was listed as associated with the development of the steamboat, even though other men in other lands contributed to the same enterprise. Events which could not be related with individuals, such as the evolution of language, the development of the wheel or the arch, were to be excluded. With each person selecting ten, this meant approximately ten thousand nominees. The following ten men and women and the contributions made are those who were most frequently listed:

Wright Brothers	Airplane
Alexander Graham Bell	Telephone
Thomas Edison	Electric light bulb
Guglielmo Marconi	Wireless
Madame Marie Curie	Radium
Louis Pasteur	Chemistry
Robert Fulton	Steamboat
William Shakespeare	Dramatist
Leonardo daVinci	Painter, sculptor, and inventor
Charles Darwin	Theory of evolution

Six hundred and eighty other achievements were mentioned and each was associated with one individual. The contributions of these men and women were spread over the entire history of human endeavor. The list included such names as Benjamin Franklin, Charles Goodyear, Walter Reed, O. Henry, Mark Twain, Mahatma Gandhi, Abraham Lincoln, John Dewey, Charles Chaplain, Ruth St. Dennis, Dwight Eisenhower, Rembrandt, Michelangelo, Thomas Jefferson,

John Cabot, William Harvey, John Milton, Christopher Wren, Isaac Newton, James Watt, William Blackstone, Edward Jenner, Michael Faraday, Florence Nightingale, Joseph Lister, and Alexander Fleming.

When Do Men Create?

After the selection of the world's outstanding achievements and an individual associated with each one, students were asked to determine whether or not the activities were done as part of the man's wagework or as part of his leisure time. An example was given of Mendel the Monk who formulated the Mendelian Law of Heredity in his leisure time. Aimé Millet, the artist, was cited as one who earned his wages, scant though they were, by painting.

It was the judgment of the thousand people that approximately 80 per cent of the achievements were accomplished as part of a man's work—work he had to do in order to feed himself and his family. Approximately 7 per cent of the achievements were judged to have been done in leisure time, while 7 per cent remained in the realm of uncertainty. A review of the latter 7 per cent did indicate that many could be put under the first grouping, in which case it would mean that 93 per cent of man's achievements were done as part of his work.

Who Are The Happy People?

Each student in the class was asked to select ten happy people. It was assumed that possibly no one may be judged happy all the time. They were asked to designate the people by symbol, not name; their age, work, and some of their outstanding characteristics. This meant an analysis of something like ten thousand people.

The following occupations were given with teachers, housewives, executives, unskilled laborers, and clergy leading the list: airline pilot, airline hostess, announcer, architect, banker, bartender, professional athlete, businessman,

chemist, clerk, contractor, doctor, dentist, detective, editor, entertainer, executive administrator, farmer, fireman, fisherman, hobo, lawyer, librarian, musician, nurse, postman, minister, missionary, reporter, retired men and women, salesman, skilled workman, social worker, supervisor, taxi driver, undertaker, student, secretary, waiter, writer.

The age range of the happy people was from four to eighty years with the median at just under forty years. There were many in the brackets from fifty to sixty as well as from sixty to seventy years.

The ten characteristics most frequently mentioned were: interest in work, interest in hobbies, interest in others, lack of interest in material things, rendering service to individuals or groups, cheerful, enjoyment of home, wide interests, pleasing personality, skilled performer.

Other characteristics mentioned were the following: aliveness, ambition, calmness, civic mindedness, contentment, creativeness, curiosity, eating (joy of), emotional stability, enthusiasm, enjoyment of life, faith, friendliness, generosity, good disposition, good listener, intelligent, integrity, love, loyalty, optimism, patience, radiance, satisfaction in living, security, sincerity, helpfulness, sense of humor, sociability, sympathetic understanding, thoughtfulness, tolerance, unselfishness, vitality.

Conclusions

The following conclusions are drawn: (1) Learning of new hobbies can take place at any age. (2) Adults fail to learn activities because they are not willing to practice. (3) Most adult recreational activities were started early in life. (4) A large proportion of adult interests are started in the environment of the home. (5) Parents are most responsible for stimulating interests. (6) Many people have skill ability which has not been realized. (7) Adults can learn new hobbies but they seem to be discouraged by the achievements of experts, and choose, therefore, mechanism of escape. (8) Early

exposure to interests is basic to both participation and appreciation. (9) Happy people enjoy activities. Many of them are in very humble positions. They are interested in people. The number of wealthy people and of those in the professional group was small. This may have been because of the range of acquaintanceship of the people who did the selecting. (10) Happy people were those who enjoy life, day by day, and who travel hopefully toward some definite end. (11) Only a few people list spectator activities—radio, television, motion pictures, and sports—as important or enjoyable in their lives.

CHAPTER 1

CAN AMERICA BE TRUSTED WITH LEISURE?

The age-old dream of man has been for leisure—a chance to let down, to do something he has always wanted to do. He has dreamed of a haven where the winds and waves no longer will beat on his frail craft. There would be happy days, no work to do, no schedule to meet, no struggle. It would be a time to realize a vague, lifelong ambition, to write, to paint a picture, to take a trip to Rio, even to catch that big fish he has dreamed about.

The dream came true, thanks to the Industrial Revolution and the Machine Age. Man has been handed time on a silver platter, not grudgingly but generously.

From a twelve-hour working day—still too often prevalent on farms — man has a forty-hour work week. Even considering all of the hours of travel to work, along with the survival needs of eating and sleeping, there is left an average of between seven and eight hours a day. What will man do with these?

I

To use leisure intelligently and profitably is a final test of a civilization. No great one has yet developed leisure on a large scale as a social pattern and lived.

The machine liberates. True. But for what? This is the question that thoughtful people ask, as America, as well as the whole world, is beginning to realize its age-old want—leisure. And a second question: Does real happiness lie in achievement and the anticipation of adventure or in rest and security?

The world has longed for leisure. Too long has it been under the curse of "by the sweat of thy brow shalt thou earn thy bread." The very process of making one's living and the

sleep which was needed for recuperation have occupied the bulk of man's time. In America there has been no leisure-time philosophy for the simple reason that up to this generation there has been no leisure. Our forefathers found the conquering of the wilderness a difficult task. There have been only three generations since the ox team was used to roll logs of the finest hardwood into the fire merely to get rid of them so that crops might be planted. One has but to leave the traveled path and live under primitive conditions to realize the amount of time that this takes. A day spent in a mountain cabin during the winter season is largely occupied in chopping wood, building fires, drawing water, and caring for one's survival needs.

Civilizations, in other days, have paid dearly for the privilege of leisure. The great philosophers of Greece even went to the limit of justifying slavery because it gave leisure to the citizens. But Greece had a philosophy for leisure; America has despised it. America has confused leisure with idleness—even with debauchery. The reason for this has been quite simple. America's philosophy of success too often has been centered around quantitative things. One must make money—get on in the world. To get on in the world meant to be continuously at one's vocation. Even leisure must be worthy, so the thinking went.

"Leisure has never been considered quite respectable. It was not part of the theory of getting ahead in the world which usually meant making money. Many who preach the new philosophy of leisure have a slight feeling of guilt if a matinee is attended before a full day's work is done. The evening theater represents a much more respectable pattern.

The reason for this lack of a leisure-time philosophy is understandable. The Pilgrim Fathers were forced to adapt themselves to the rigorous demands of pioneer living. The business of making a living came first. "Man must conduct his business with a high seriousness." Seriousness was of itself a kind of religion. Whatever may have been the sources of this philosophy, it developed a worship of industry

and with it a decided distrust of recreation which was thought of as a waste of time.

II

Regardless of the source of such a false philosophy, Benjamin Franklin became its spokesman. If there was a nickel loose within a mile, man must be after it. It is astonishing to realize how little we know of the personal philosophy of Washington, or even Jefferson or Hamilton, outside of a few particular thoughts on government. But Franklin gave the people his innermost thoughts, and they were accepted almost without much thought. One of his ardent admirers said to his daughter only a few years ago, "I will disinherit you if you do not admire everything written by Franklin."

The seeds of a real recreation philosophy came with the people from across the sea and could have developed into the flower of a culture. Rich traditions centered around the English May Day, the folk festivals of the Continent and the fiestas of southern Europe, but they were not given the chance to raise their heads. "Life is real, life is earnest" was the formula of the day.

In such a rigid atmosphere misunderstandings and even hatred of the word "play" were developed. Games were vicious, play was a misuse of time, vacations were unthinkable. Franklin emphasized this in his famous *Poor Richard's Almanac*. He said: "I never went ahunting or afishing. It was profitable at least to appear frugal before my clients."

The great South, before the Civil War, began to develop a philosophy of leisure in gracious living. Unfortunately it was dependent upon human slavery. The North looked upon this culture with suspicion and, at least in the early days, hated the philosophy of living almost as much as it did the injustices of slavery. Someone has said: "The North was afraid to enjoy itself and was willing to fight a Civil War to prevent the South from doing so." James Truslow Adams in his *America's Tragedy* well states this when he says: "The

old planter aristocracy had an assured position and influence such as no other class in America had .... With the formation of this stable society had come the formation, conscious or unconscious, of the Southern philosophy of life which led directly to an art of life. It was only in the South that the belief in the fully rounded life took root and flourished. Perhaps no people have cared less for mere worldly success than the leaders of the old plantation South. The owner of a big plantation, as also its mistress, had ample responsibility, but there was also leisure; and leisure and what to do with it were as important as work, because the Southerner's main preoccupation was how to live a full life." Today, based on the mechanical slaves, this fully rounded life could be enjoyed by all.

At the beginning of the twentieth century, leisure was for the few. The average man could not be granted it, so the theory went, because he would abuse it. He must not be given leisure until he proved himself worthy, which, in the minds of many, would and should be never.

Work, work, work was the order of the day. Admonitions from *Poor Richard's Almanac* were printed on calendars. The fear of leisure was closely tied up with the business ethics of a new American continent. Listen to the words of Benjamin Franklin which come rumbling down the ages: "Time is money." "Waste not, want not." "Fools make feasts and wise men eat them." "A fat kitchen means a lean will." "Diligence overcomes difficulties, sloth makes them." "For old age and want, save what you may, no morning sun lasts a whole day." "Get what you can and what you get, hold; 'tis a stone that will turn all your lead into gold."

American pioneers had some remarkable characteristics. They were ingenious, skilled with their hands, quick of wit, but, over all of this, they must be respectable, and Franklin describes respectability: "In order to secure my character and credit as a tradesman, I took care not only to be in reality industrious and frugal, but to avoid the appearance to the con-

trary. I dressed plain, and was seen at no places of idle diversion."

He himself put this philosophy to good use. He adds: "I was chosen in the General Assembly, which was most agreeable to me, as besides the pay, the place gave me a better opportunity to secure business for my printing of votes, laws, paper money, and so forth."

In the great cycle in which history moves, we have come around again in America to the place where the South found itself in the early plantation days. We have acquired leisure. The Periclean days of Greece had a leisure based upon slavery. As wise a man as Aristotle defended human slavery upon the basis that it gave an opportunity for a few to create.

III

We have an advantage today—our slaves are not human—that is, most of them are not. Our slaves today are machines. The Greeks attempted to keep a proportion of about fifteen slaves to each citizen. It is estimated in America that we have approximately 125 slaves to serve each man. These slaves jump at our beck and call. We merely touch a button and they light our way. They sit twenty-four hours a day in thermostats to regulate the heat in homes and to cook meals. They preserve food in refrigerators; they start cars, run motors, shine shoes and curl hair. They bring the news of the day, they report tragedies, and they bring entertainment. In fact they have practically eliminated time and space.

Ten years ago Westinghouse Electric announced an eight-room house equipped with 861 mechanical slaves—automatic sliding doors, electric-eye control of the garage doors, intercommunicating system, infrared and ultraviolet lamps, percolators, toasters, laundry and drying devices, to which today could be added television, radio, and many other so-called conveniences.

We have almost come to the situation described by Richard Armour, reported in the New York *Times:*

Science, it seems, is now well on the way,
To achieve its considerate aims for us:
First machines to provide us with leisure to play,
Then machines to play various games for us.
When machines do our work and machines do our play,
We'll rejoice, for we'll then be in clover.
We'll have nothing to do all the livelong day—
Till machines that do nothing take over!

Still the dream of leisure persists. The machine frees, but for what? This is still a question. It is ironical indeed for an individual or a people to achieve a dream and then to find it is something not worth while.

Dare we accept leisure? This seems like a useless question, but the outlook is not too bright. The records of the history of mankind say, "No." These records still say that necessity is the mother of invention. They say that man needs to be prodded. He needs to face challenges; he produces best when facing problems that have to be solved in order that he might live.

IV

The biologists say that civilization is partly the result of man's inventive effort, his ingenuity, his integrated nervous system, his keen mind, but it has developed because man was kicked into activity by a hostile environment.

Historians say that we are endangered by the mastery of the machine. They say man is lazy, he does not like to think out new solutions when old ones are on hand. They also claim that when civilizations cease to face challenges they deteriorate and die. A long line of nations, beginning with Thebes and following through Greece, Alexandria, Rome and Austria, has moved down over the western slope toward the setting sun. Is Western civilization the next in line?

If we survive the leisure which the Atomic Age will bring, we may face a greater crisis. We still have the dreadful prospect of hour after hour, even day after day, with nothing significant to do. After we have read all the comic books,

traveled all the miles, seen all the movies, listened to all the commercials, and drunk all the liquor we can stand, what shall we do then? Viscount Grey characterizes us as "pleasure-seeking but not pleasure-finding people."

V

One after another a long line of thoughtful observers of our American civilization has written on *The Curse of Leisure, A Nation of Onlookers, The Threat of Leisure,* and *Acquire Hobbies or Die.* What are the records of American civilization as recorded in the daily social patterns?

On all sides there are glaring indications that, given leisure, man will become a listener, a watcher, a sitter. He will become a victim of spectatoritis, a blanket description to cover all kinds of passive amusement entered into merely to escape boredom.

It is easy for man to rationalize that he needs rest—a letdown far beyond his actual needs. The indications are that too much letdown dulls the mind. Man can sleep too much. The thesis is that granted the freedom of leisure many men will go to sleep, physically and mentally, organically and cortically. Not having the drive for creative activities, they will turn to predigested pastimes prepared in little packages at a dollar each. We may literally be in the gladiatorial stage of Rome where temples and arenas became larger and larger.

Spectatoritis may well become synonymous with "Americanism" and the end is not yet. Magnifiers of lights and ether waves carry messages to the far corners, and one can perform for one hundred thousand as easily as for one.

Some years ago, Edward L. Thorndike, a noted psychologist, and a group of his associates made a study entitled "How We Spend Our Time and What We Spend It For." The study indicated that some students of history and sociology argue that men will, under some environmental conditions, spend their leisure time in serving the state, the church, or the

family. They assert that men will follow the true gods of truth, beauty, virtue, or some common good as readily as the false god of entertainment. Says Thorndike: "I had hoped this to be so, but I fear that the craving for entertainment is deeply rooted and that the lines of least resistance will direct man toward cheerful sociability, free play, sensory stimulation and emotional excitement."

The outlook is not bright. The Thorndike report lists the possible areas in which men will take their sensory stimulation: watching—now betting on—games and sports, cheap reading, automobile riding, motion pictures, and the radio. Today he would undoubtedly have added television.

VI

Let us not be caught in the untenable position that all "looking on" is completely valueless. Some of it is relaxing, some educational, some even inspirational. Much of the rest, in fact the bulk, is just not good. From this standpoint, good and bad are relative. Many people are satisfied with the mediocre when they should choose something higher on the scale of values. Next to the evil the good is the real enemy of the best.

In a leisure-time survey of the West side of New York, parents were asked to comment about the radio. Almost unanimously the comment was: "It is good." But the response to why it was good was: "It keeps the children off the street, they do not get hurt, they are not in trouble." It was better than what they might be doing, but not as good as something they could have been doing.

Good entertainment will not be depreciated. The value of a good laugh is not underestimated. The family held together by a television program, however few are suited to all members, is not deplored, but is there anything better? To sum it up, a little amusement may be good, but by the same token, more is not better.

An activity which attracts spectators will be higher on the scale when one says, "That I should have liked to have done," or when the looker-on says, "That I am going to try." Television could become a great instrument for teaching skills as it brings messages to both the eye and the ear. To be really good, the spectator must react and in that sense he is not a spectator, but a participant. To this extent the medium of mass commercial entertainment is under attack as well as the program offerings.

VII

One characteristic of good as applied to an activity must be whether or not it carries one on to new activities. Does the activity open up new realms, new worlds, new interests? Does an activity branch and broaden out to touch several phases of life? If so, from that standpoint it is good. As my good Navajo friend says, "There are thousands of trails to the top of the mountain, but they all arrive at the same place." An activity that is repeated on a going-nowhere, merry-go-round basis can certainly not be classified as good as compared to one where the individual's imagination expands to new and ever newer horizons.

VIII

Let us look at the record today. What will man do with his leisure? Broadly speaking, there are three types of things which he is doing with it: (1) going to sleep mentally in some "looking on" process; (2) wasting time in delinquency and dissipation; (3) or engaging in some qualitative phase of creative participating activity.

What is physiological sleep? It is a dropping back onto the subcortical. Regular body survival functions continue uninterrupted, but the cortex and all thinking is at ease. Literally there are many places to sleep other than in comfortable beds. One can sleep at lectures, in classrooms, and many do in museums and in church and be just as nonalert as in physiological

sleep. Nothing very interesting goes on, no problems are solved, there is no thrill of mastery. The individual is on a bovine existence level.

He gets off the merry-go-round Saturday night precisely where he got on Monday morning. He has not read a book, not painted a picture, not worked on a lathe, not played a game, not enjoyed a stimulating play, or even has not visited a sick friend. He has just existed. Where do men sleep while still awake? The answer is before the radio and the television, reading cheap literature, viewing gladiatorial sport contests, and at the movies. These are the principal "mental flophouses" but not the only ones.

The radio today occupies the center of the scene. The Nielsen Radio Index indicates that the average home has the radio on four hours and forty-four minutes daily. If television is included, it is five hours and thirteen minutes. How many people listen to a program is not known, but estimating the audience to be two and one-half on the average, this amounts to approximately five hundred million man-hours a day.

A study made possible by a grant from the Crosley Broadcasting Corporation indicates that sixth and seventh grade school children, where there are television sets in the home, spend five hours more a week looking at the television set than they do attending school.

Excluding some of the news releases, which can be read in the papers, and some selected music and lectures, which have a very small audience, and some of the commentators, who know little more than the listeners, the rest of the programs are fluff. They merely keep the individual from utter monotony. While the program is in progress, as a rule, little else can be done. Certainly children cannot study seriously, adults cannot talk, and any worth-while writing or creating is out of the question. They do avoid the possible fear that an individual might be caught alone in a room with an idea.

In almost a twinkling of an eye, television has become one of the staples of American life. Over ten million are now in use and thousands are being purchased each month. Television, unlike the radio, is always in the spotlight; it occupies the center of the stage. It cannot be taken into a room to listen to a program where one individual wants something in which the others are not interested. Young and old converse less, dance less, read less, play less, and watch television correspondingly more—alarmingly more.

According to the Nielson Radio Index the average person spends slightly over thirty minutes daily viewing television. Assuming that it does hold the family together and assuming that many interesting events can be portrayed, the fact remains that from it children are not developing any skills which lay a basis for scintillating living. It may be used in a better manner, but there are no evidences of it today.

Over a decade ago the publishers of pulp magazines claimed ten million purchasers. At that time there were approximately 125 publications. For advertising purposes, space rate was placed upon the basis of four readers per purchase which makes the total number of readers approximately forty million. This does not take into consideration the tabloid newspapers or the thousands of pocket editions of love and sex thrillers.

The United States has approximately twenty thousand moving picture theaters with a seating capacity of over eighteen million. This means that with four showings a day every man, woman, and child in the nation can be seated every two days. Radio City Music Hall alone seats sixty-two hundred. A bulletin from the U. S. Department of Commerce estimates that the motion pictures take approximately 11 per cent, they once took 23 per cent, of all the money spent in the nation for recreation; that is, recreation activities of all types. Motion pictures take over 75 per cent, once 81 per cent, of all the spectator amusement expenditures of the nation.

Approximately 75 million people go to the movies each week. Predominantly the audiences are adolescents. The frequency peak of motion picture attendance is the nineteenth year. Attendance remains high during the twenties but shows a sharp drop from the age of thirty years and on with more people never or rarely visiting a motion picture house in the age group of thirty-five years and up. The industry has become gigantic. Two hundred and twenty-one thousand miles of film are used each year to make American motion pictures; enough film to reach from the earth to the moon. Approximately two billion feet of film are shown each year.

No attack is being made at this moment on the quality of pictures, but by a conservative judgment it is not high. Louis B. Mayer, when quitting M-G-M said: "I am going to remain in motion picture production . . . I shall retain the right to make good pictures, decent, wholesome pictures for Americans and for people throughout the world who want and need this type of entertainment." This certainly implies that the pictures have not been all they should be. High-ranking motion picture producers claim that for every good picture they produce an emotional thriller must be made in order to take care of the deficit.

Spectator sports must come in for their share of condemnation. Stadiums and sport areas are getting larger and larger. In some it is even necessary to ring a bell to let the customers know that the game is over. Pure love of amateur or professional sports is not always the attraction, as is indicated by the depths to which college amateur sports have fallen through "fixes," gambling, recruiting, and high-pressure winning practices. The college stadiums alone, with a capacity over twenty thousand each, seat about three and one-half million. The municipal stadiums and baseball parks seat approximately two millions. Other types of sport areas have a capacity of approximately two millions. This makes a grand total seating capacity of over seven millions for sports alone. These afford an excellent pastime for those approaching the

cane and crutch era, but not a time for inspiring youth or adults to enjoy wholesome athletics.

The vogue is to buy ready-made things, standardized and conceived by somebody else, mechanisms which youth cannot make or cannot even mend. Buy everything, buy pleasure, buy education, buy health, buy happiness. Over the twentieth century may be carved: "They thought they could buy it."

X

Gambling and debauchery are oftentimes all that leisure means. The Kefauver Committee estimates that $20,000,000,000 go annually to some type of gambling, more or less of the above-board type. Inasmuch as gambling is illegal in every state except one, it is obviously impossible to reckon the entire amount so spent. The final day's total brought the race track pari-mutuel handle for New York's 196-day thoroughbred season to a staggering $345,360,979. The State treasury gets $21,000,000 of that, and the City over $12,000,000. The amount of betting which goes on at amateur games is so large that colleges have cancelled games for this reason. At one game alone government officials estimated that $20,000,000 changed hands. The size of the numbers racket and the number of "one-arm bandits" give evidence to the gigantic sums involved and to the tremendous amount of time so spent.

Last year the Nation's race tracks played hosts to over twenty million customers. The customers paid out approximately $10,000,000 and poured into the betting machines over $1,800,000,000. Approximately $1,500,000,000 were made by illegal bookies. All in all, over $6,300,000,000 went into the horse-racing racket.

XI

Delinquency and crime fill yet another section of man's leisure time. Few people realize that the pattern of play and of delinquency are often quite similar. In both instances there must be a challenge. In both there must be the hope of success

and there must be some reward; in the case of crime, a high material reward. This was so well recognized in the early days of the juvenile court by Judge Ben Lindsey. He pressed a small boy for an explanation of why he stole bananas. Was he hungry?—No. Did he have bananas at home?—Yes. Why did he do it? Slowly the boy replied: "I wanted to see if the old man who ran the fruit stand could catch me." Then Lindsey's famous retort: "That boy should have been stealing second base." Stealing bananas and stealing second base both have a challenge, both represent hope, both have a reward. If young people do not have opportunities for wholesome challenges in appropriate activities, they will be found in delinquency which is the beginning of crime.

It is interesting to know that the peak age at which crime is committed is only slightly above nineteen years; to make it perfectly clear, high school seniors. Among the thousands of children who come before the courts, the average age at the first appearance is nine years and seven months; specifically, fifth grade school children.

The radio and television have had their effect on many children. Crime and delinquency have been glorified. The chronic and morbid absorption of most television stations with crime as programming material now has been documented statistically in the second annual analysis of the content of shows carried by New York's seven video outlets. It is little short of shocking.

The analysis was made by the National Association of Educational Broadcasters, under a grant from the Ford Foundation, and was directed by Professor Dallas W. Smythe of the University of Illinois. The study covered a full week of programming and was based on reports by a group of monitors who saw every program on every station over the seven-day period.

The volume of crime dramas, including both "live" and film presentations, showed the greatest single increase of any type of program on the air—nearly 50 per cent. In all, the

crime shows accounted for 14.6 per cent of the total broadcast time in the metropolitan area.

The figures on the crime shows, what is more, do not include the Western pictures intended for adult and child consumption, which add up to a total of another 8.3 per cent. Not included, either, are many of the so-called children's adventure tales which offer violence in a futuristic setting.

In short, this is the over-all picture: nearly one-quarter of all the shows which the combined television broadcasting industry sends into New York homes is based in one way or another on the theme of lawlessness. This does not take into account the radio broadcasts which reserve large blocks of time for crime dramas.

XII

Still another use of leisure time may be for valuable recreation. Leisure refers to time free from other necessary activities including work and sleep. Recreation refers to a use of that leisure time on some qualitative scale. For children, these activities will be called play, but for adults, certainly, recreation.

Man is an active organism. He loves adventure. He pursues the elusive. Give him a challenge, a hope of success, and even a little reward, a pat on the back by a friend, and he expends time and energy lavishly.

Before man's mind developed the ability to reason, before his heart essayed the flight of song, before imagination gave him an enlarged world, man was active in his work and in his recreation. Such experiences run back far beyond written history; indeed, they were a continuous part of his experience long epochs before the dawn of civilization.

XIII

The record of the average American's use of his leisure time is not thrilling. One's thoughts go back to Browning's de-

lightful Pippa. This little girl, raised amidst the silk mills, had one day off a year and how she looked forward to it! On her one day she leaps from bed, walks to the open window and exclaims:

> Oh, Day, if I squander a wavelet of thee,
> A mite of my twelve hours' treasure,
> The least of thy gazes or glances,
> (Be they grants thou art bound to or gifts above measure)
> One of thy choices or one of thy chances,
> (Be they tasks God imposed thee or freaks at thy pleasure)
> —My Day, if I squander such labour or leisure,
> Then shame fall on Asolo, mischief on me!

With this she sang the song which has come down through the ages:

> The year's at the spring
> And day's at the morn,
> Morning's at seven;
> The hill-side's dew-pearled;
> The lark's on the wing;
> The snail's on the thorn:
> God's in his heaven —
> All's right with the world!

Transport this scene to today and imagine the average adolescent looking over the offering of spectator recreation and saying: "My day, if I squander a wavelet of thee."

Can this eagerness for achievement with which every man is born be held tightly as man grasps the threads of life itself? Can we develop a people eager for a day, a month or a year to follow some favorite hobby? Can we develop an eagerness that will grasp a twenty-minute wait for a train, a Saturday afternoon, or a week end? Can we maintain that childhood quality of never being satisfied? Can we hold on to curiosity? Can we fill to overflowing the leisure hours of childhood and middle age and can we make old age and retirement thrilling? Yes, if. The *if* is the chief concern of the rest of this book.

XIV

I know the chorus will be "calamity howler, joy killer, pessimist." But in every age there are those who sounded a warning. Plato, amidst the ruins of a declining Athens, hands above his head, cried desperately, "What can I do to save my city?"

We may sit content in a fool's paradise and laugh at these warnings. We may drink and be merry, but by that very act we exchange our freedom and our leisure for a "mess of pottage." We failed to use it wisely. We may disregard all individual danger signals and keep tumbling on to the verge of exhaustion and extinction.

Exhaustion is seen in terrified animals which go round and round with no satisfying objective in sight. The nervous system becomes wrought up, so that it races on and on—the result is death. Social exhaustion may be seen in a people who have no worth-while goals, no thrills of mastery, but they race on aimlessly. There may occur a social death as well as an individual death.

XV

Even wise men have been content to sit in a fool's paradise and disregard the signs and even die happy. Herodotus in many ways was a great man, but in many others he was content to rest in a fool's paradise. In his old age he patted himself on the back and chuckled at the stories which he heard from the Phoenicians. They had told him that they had sailed their boats through the gates of Hercules and turned the prows of their vessels south until the shadows had fallen in the other direction. Herodotus said: "They tried to fool an old man like me." He chuckled. But the Phoenicians were right. They turned the prows of their vessels south until they crossed the equator and the shadows did fall in the other direction.

Do Americans see the signs of the time? Will they heed the warnings of scientists, philosophers, and prophets? Can America be trusted with leisure?

CHAPTER 2

THE DANGER OF CHOICE

Do we know how to choose? Freedom of choice has long been dreamed of; and it is ironical, indeed, to suggest that, given the chance, man may find that he does not know how to choose.

I

The concepts of freedom and choice are closely associated with those of democracy and leisure. Democracy assumes freedom; freedom assumes choice. But to be able to choose, man must have a trained intellect and be disciplined in choices pertinent not only to the good of himself but to the good of all.

Recreation also assumes freedom; freedom assumes choice, and choice assumes that the individual has a wide range of experiences in skills of all types and is equipped with an emotional mechanism to want to use it constructively. In order to choose, a man must be able to distinguish between good, better, and best or that which is helpful as against that which is hurtful, and must have had a wide play and recreational experience gathered from such fields as art, crafts, nature exploration, music, drama, literature, and sports and games. There is but a narrow range of choice if his diet has consisted of little but the radio, television and movie thrillers where he sits on the side lines and does not participate.

The danger involved in choice is concerned with the ability to determine that which is good. The argument of good versus bad has been going on for centuries. Is *good* something absolute, applicable to all people, at all times, or is *good* determined by the standards of the group in which one lives? It may be argued that to assign absolute status to values is to deprive people of flexibility and to prohibit the use of intelligence. It

is also claimed that fixing values frequently serves special class or institutional interests and places power in the hands of those who are in a position of authority. Thus the divine right of kings idea was fostered as a fixed value for the maintenance of the status of those who ruled. If the theory that men must be protected against making mistakes is upheld, then we must assume that there is an absolute truth—here reference is made to political and social truths, not religious truth which may involve another problem. On the other hand, determining good by the standards of the group leaves something to be desired. The most efficient head hunter would become the good citizen and the ardent Nazi following the code of the controlling group would represent the highest standard of conduct.

The idea of good probably lies between the two concepts of absolutism and of local practices. Certain basic concepts such as the inherent rights of all men, the right of every individual to develop his personality, the right to "life, liberty and the pursuit of happiness" may well be absolutes and I think they are. Steps in acquiring these rights and how they may be attained for all men may be controversial.

It is those set values which are interpreted equally for all men and those which work out for the best of all over long periods of time which will be given the stamp of good. In this it is assumed that man in the long run has ideals, wants good things for himself, his children, and all children in the community. If it cannot be assumed that in the main man is generous in his interpretation of the rights of others, if he is not motivated by a sense of responsibility, then there is little hope left in the world.

II

Through the ages man seemingly has had difficulty in choosing between the helpful and the harmful. In each one there is an upper and lower self. Recognizing this, man in early days began to separate mind and body in his thinking. Body was equipped with appetites and sensual desires. Body lacked discipline. Mind, on the other hand, referred not only

to the sense of memory and the function of the brain, but to qualities of spirituality, generosity, and gentleness.

Even a casual observation distinguishes diverse tendencies in each of us. One chooses the broad path easily because it is so often in line with the things he likes or thinks he likes. Broad and wide is the path of destruction, says the prophet, but straight and narrow is the road to salvation.

Man must be capable of choice not in terms of the lower but of the upper scale of values. So must nations and, eventually, must civilizations choose.

III

The writer of Deuteronomy said [30:15,19], "See I have set before thee this day life and good . . ." ". . . therefore choose life." Man has been choosing between life and, let us say, spiritual death. We have seen savagery and brutality built up to the point where it disturbs our optimism, a belief in the good of man and in dreams of peace. But, on the other hand, we have seen man do great things. He has set bounds to the ferocity of nature, has mastered many of his natural enemies, and has turned the universe at a thousand points of antagonism into the servant of society.

Man has developed language and has created great art and literature. Governments have been established, and leaders have striven for the realization of social ideals. Reflecting on man from this standpoint, he is a superlative creative worker.

When it comes to choosing, however, many have become cynical. They feel themselves caught like rats in a trap. To them nothing is worth while; life is on a survival-of-the-fittest basis. Ideals are forgotten; let him take, who has the power, and let him keep, who can. This philosophy, however, denies the inherent good in man.

IV

Throughout the centuries man has, to a large extent, been on a no-choice basis. In primitive days his course was largely

set by the laws of self-preservation. In tribal life and throughout the Middle Ages he was a slave. The Renaissance, beginning around the fourteenth century, was an expression of man's insatiable desire for freedom, and he dared break away from some set customs of the group. History leaves few records but, little by little, man held his head high, insisting that he be given a right to a little more choice. It was only natural that the Renaissance was followed by the Protestant Reformation and later by the American and French Revolutions.

World War I was in effect a counterrevolution to the Renaissance. There were those who said freedom had gone too far and was resulting in lawlessness and licentiousness. Germany, although the seat of the Protestant Reformation, believed this, and aimed its criticism at America. Freedom had deteriorated into license and the practice of liberty had created a chaos, so said much of the world.

V

Mother Nature does not trust the lower organisms with choice; hence she gives them little freedom. Birds follow the same migratory path, and salmon return to the same spot to spawn year after year. All the animal world is subjected to a set behavior. Patterns are set and there is no deviation. Man is the great experiment. His well-developed cortex makes it possible for him to store up experiences, to use his hands in the fashioning of tools, to master languages, and, above all, to pass on standards of behavior to the next generation.

Were it not for his brain, man would be exceedingly helpless. He has never hidden behind a protective device. Deer can run faster. The hippopotamus is stronger. The kick of a mule is harder. The eye of the hawk is keener. The hearing of the deer is sharper, and the cunning of the grey wolf is superior. Man does not even have the fangs of the rattlesnake, the sting of the nettle, or the barb of the thorn. He

has had to live by his wits. This means that he has had to make the right choices. One slip and he no longer existed.

As language developed man was able to label his choices. He tasted something he pronounced good, but later he tasted something more to his fancy and described it "gooder," which later became better, and finally something was eaten which he called best. In similar fashion, he learned to judge distance. Around home was far, but someone went beyond and that was farther, and one day somebody went still beyond and that was farthest.

"See, I have set before thee this day [choice]." This is a situation where the good is not enough. The good may be the real enemy of the best. How many people we see about us choosing the average, the mediocre. It is not evil; it is not bad; it is just not the best.

VI

Man must choose; he has no option, for not to choose *is* choice. And this is where millions of people are caught today. They falter, vacillate, or hang between two courses. They are often the ones who "go to pieces" and fill our mental hospitals.

Man is an active organism. Doing things is natural. As nature abhors a vacuum, so man abhors monotony. The push into activity is nature's hand on the back. One may visualize a mystic hand which pushes him, but man must choose the path. He is not entirely a victim of circumstances. He more than halfway controls his doom. He must not fall back on the phrase, "that is human nature," an excuse often to justify the petty, the low, and the selfish.

It must be remembered that human nature may be not only perverted to crime and debauchery and fall into spectator time traps but it may also be Albert Schweitzer, great musician and philosopher, who gave up all personal ambition to teach the good life to the natives of Africa. Human nature is not just the drifter falling back on some handicap,

but it is Helen Keller mastering life, and it is Robert Louis Stevenson writing on the Island of Samoa.

The late Cardinal Mundelein once said, "The trouble with us—the church—in the past has been that we were too often allied or drawn into alliance with the wrong side." We encourage people to make wrong choices. Selfish employers of labor flattered the church by calling it the great conservative force, and then called upon it to act as a police force while they paid but a pittance of wages for those who work for them. He added, "I hope that day has gone by. Our place is beside the people who are striving for a better life and who want the best for their children." Leaders must give people not only the right to choose but a background upon which choice can be made.

The path which one takes in response to the hand on the back is determined largely by the social standards of the group. Man passes standards, whether they be high or low, from one generation to another.

VII

The founders of our nation put great faith in schools. "Give us schools," said Thomas Jefferson and Horace Mann, "and democracy is safe." "Teach us to read," said Benjamin Franklin, "and men will acquire the wisdom to choose."

What would those early educators who fought for free public education think of the term "compulsory education"? What would they visualize as the duties and responsibilities of a truant officer? Could they have conceived that the time would come when young people would have an opportunity for education and would choose not to accept it?

Many people are at fault for the attitude which young people now have toward schooling. Colleges are at fault because, with their narrow entrance requirements, large numbers of high school students have been forced into narrow college-preparation programs. Not a large percentage of high school graduates go into college; a much smaller per-

centage graduate, and a still smaller percentage ever use their college education, vocationally or recreationally. When only a selected few went to high school for the purpose of preparing for college, the rigid academic course might have been justified. Today our schools should lay the basis for broad recreational skills for the enrichment of the life of the worker, the professional man, and for those in the period of retirement. Without this emphasis upon helpful education, thousands of young people dropped out. The fundamental courses have no meaning and they choose to take their chances in relatively minor positions in industry.

Parents have been at fault because such a large number have assumed that all their children should be prepared for the professions. Actually only 6 per cent of the high school graduates can ever be placed in the professions. Many of the rest are forced into narrow college-preparatory groups and the parents demand this. Parents have failed to see the value of student exposure to music, art, drama, crafts and broad physical education and health courses. These may not seem to be fundamentals to the adults but they are to youth. Education cannot be content to develop memory at the expense of imagination.

Schools have been at fault because their leaders have not interpreted to the public the purpose of elementary education or the purpose of the high school. The elementary school should be the time when there is a wide exposure to many activities--the fundamental tool subjects, of course, but beyond this, activities which will lay some basis for enjoyable living in an industrial society where men will not have to be prisoners to passive entertainment offerings.

VIII

Every child has at least one talent; many have ten. Beyond certain basic skills in the use of the English language, history, and science, the child should be given an opportunity to delve into what challenges his interest. The child is not

able to determine what challenges his interest until he has had a chance to sample many fields. It is upon the basis of this wide experience that he finds himself and is able to think intelligently in relationship to the problem of choice in the area of work or recreation. Without this the child is helpless and so is the adult. One cannot think if he has not had a rich background of experiences and has no time to read and contemplate. One cannot coordinate something which does not exist. One cannot have the emotions necessary for living in this complex society if he is doomed to drudgery or boredom.

The child should be given a more satisfactory answer to his question of the meaning and the necessity of the words "compulsory" and "requirement." If children are to choose in their vocations or avocations, they must have some basis for selection. Maybe we have been giving them the wrong experiences. A commentator notes the following:

> Greeting his pupils, the master asked
>
> What would you learn of me?
>
> And the reply came:
>
> How shall we care for our bodies?
>
> How shall we rear our children?
>
> How shall we work together?
>
> How shall we live with our fellowmen?
>
> How shall we play?
>
> For what ends shall we live?
>
> And the teacher pondered these words, and sorrow was in his heart, for his own learning touched not on these things.

IX

Why are millions of people pouring billions of dollars annually into gambling operations of various types? What apparent emotional need drives them to such ends? Somehow, some way, the background has not been laid for people to make choices. Too many seem helpless and are drifters in a social current, unable to grasp even a straw.

Men have a choice to make when they seek recreation. The term *recreation* always implies freedom. Men have

longed for time—just a little bit of time—to do the thing they wanted. Students have been irked by compulsory courses, and yet when electives are available they ask someone else to choose for them. Man has captured time, but he has not developed the ability to choose what to do with his time; so there are millions who are caught in the tentacles of commercial and spectator recreation. They sit, they look, but they are not happy. They try to buy it, but it is not for sale. Many have chosen the good; but few, the best. Men with power, political or industrial, can be generous, helpful, and benevolent; the trouble is that, in such a process, the individual man, being thought for, atrophies because of lack of spiritual exercise.

The hope of democracy rests upon voluntary right choices on the part of large numbers of people. To be specific, we just have never had a large enough number of the right type of people at the right time in the right places to make the right judgments. One or two men could have prevented the Civil War, but they voted against the abolishment of slavery at the formation of the Constitution. Four men might have been able to avoid World War II, but the idealism of Woodrow Wilson was voted down under the pressure of men who lacked the courage to lead their people. Ironically the people were ready for choice on the "best level"- the leaders failed them.

X

World forces are attempting to force nations on the horns of a dilemma of absolutism. Leaders and many people are saying nations must choose between the pattern of totalitarianism, where unity is forced and freedom lost, and that of individualism, where freedom is acquired and unity lost. The point is made that the casting of lots is already a fact. Two molds are created and only two. Into one or the other of these, everything must flow so surely and so soon that it can be said that that event is even now accomplished.

According to this philosophy there is no middle road. Totalitarianism is one horn of the dilemma and individualism, which the dictators say is another name for democracy, is the other. This doom of immediate, inescapable choice booms back and forth. People hesitate, they resist, then turn to one choice or the other.

This is a fatal tendency of the intellect, to bind all life into dogma and counterdogma, but it is a fact recorded in the ancient tribalism of human nature. People are intrigued by the simplicity of the situation, one choice or the other. This bewitchment of absolutism has made headway in our Western civilization, clothing itself with every political and social form, eating the heart of American democracy.

The fallacy of the foregoing pattern of government is that there are not just two choices. It is not one power group or the other, one idea or the other, one pattern or the other. There are many choices in between the extremes, and a middle one may borrow something from many.

The attempt to force a choice between one extreme or the other was thoroughly debated at the time of the formation of our Constitution. Hamilton was willing to admit to Randolph, "That too much power leads to despotism, but on the other hand too little leads to anarchy and both, eventually, to the ruin of the people. Political societies in close neighborhood must either be strongly united under one government or there will infallibly exist emulations and quarrels; this is human nature and we have no reason to think ourselves wiser and better than other men."

XI

The fallacy in regard to recreation is that there are only two choices –the genius creator and do nothing. In between there is the one-talent man and the five-talent man. There is a tremendous reservoir of creativity in just the common man. But each one must choose to put himself in a position of challenge. New things must be tried. New experiences must be sought.

XII

Man must choose. He is the great experiment. Will liberty and freedom be an asset to him, or will it be the rock upon which he is wrecked? Will man be able to distinguish between good and evil, but even more important, between good and best? The enthusiastic drive of youth must be maintained, but it needs a basis for wise choice lest it rise to destructive flood level.

Great civilizations can develop only when leaders allow individuals to do their own thinking, help them to see alternative choices, and allow them to learn freely through making choices. The risk of an occasional poor choice must be taken. But it always must be kept in mind you can never make a choice if alternatives are not known. Wise choices cannot be made unless one has a wide range of knowledge based on the lessons of history and personal experience.

Can the practice of choice in play and recreation become the great rehearsal for choice in a democracy? It should. Man must be prepared for choice especially in the field of his leisure time if age-old dreams are to come true. Will the great experiment of giving man choice and freedom work out?

CHAPTER 3

CAN MAN LIVE IN THE WORLD HE HAS CREATED

Almost in one generation, man has emerged from simplicity into complexity. For eons he was accustomed to a simple diet. Food usually was not abundant and he had to work hard for what he got. As a result he seldom over-ate and he got plenty of exercise. This type of life was conducive to long hours of sleep and the nights were quiet. Days had a semblance of rhythm in them. Eyes focused on distant hills. Ears were accustomed to rhythmic sounds. When he fought, his opponents were in the open. He was adrenalized—he tapped his reserves and built more. Through such a regime man built a powerful organic mechanism, a nervous system that recalled yesterday's adventures with pleasure and anticipated tomorrow's struggles.

It should be interesting to observe, as keen historians have, that at the conclusion of almost twenty centuries of the Christian Era, and after a million years of development, man finds himself trapped in a cage of his own making—trapped in that he must at last face his own frailties and limitations.

No human being is sufficient unto himself. His future depends in no small measure upon resources outside himself. Harry R. Overstreet indicates, "Man depends upon his having linked himself in one way or another with his environment. The life that is phychologically poverty-stricken is one that has few linkages—and these routine and noncreative." This close relationship must be not only with the elements of his own environment, but it must be connected with other individuals in the group. It is still true that "the strength of the pack is the wolf, but the strength of the wolf is the pack." Man cannot divorce himself from his fellow man. He draws upon the group for strength. With this strength he achieves

heights never attainable by working alone. His strength is as the strength of many when he works shoulder to shoulder with his fellow man.

I

New types of fatigue have appeared under conditions never faced in primitive life and early societies. We say in popular language, he has "gone to pieces." Forces emphasizing "all-thereness" are necessary to offset disintegrating influences. Life, like a top, will spin on a minute point as long as it keeps whirling. An individual will keep coordinated as long as there are interesting challenges and worth-while activities to do. Without powerful forces to offset disintegrating influences, he, like the top, topples.

Fatigue, resulting from a hard day at work or a strenuous day at play, is not serious. Such fatigue may be recognized by a pleasant sense of letdown. The tired person is perfectly content to rest. Sleep comes naturally and is sound. In spite of what one hears, few men overwork. The body exhibits plenty of signs of a necessary letdown long before reaching the danger point. Seldom can even a strong will push it to a point of collapse; nature has provided machinery to meet such a crisis. Man just goes to sleep when he is really tired.

There are, however, other causes for fatigue. It is probably the same fatigue, but the causes may be quite different. Two types of fatigue are popularly called, though probably inaccurately, "mental fatigue" and "emotional fatigue."

II

Mental fatigue comes from confusion. When a man is unable to finish any one task, because of pressure, he feels fatigued. Pressure is augmented by the presence of people, noise, and irritating lights. It is often the fatigue of the office worker and of the businessman who has been problem-solving. Dr. A. C. Ivy, a prominent physiologist, writes, "It is well known that the block in fatigue evidenced in maximum volun-

tary muscular effort is located in the central nervous system and not in the muscle. We recognize this fatigue in tenseness, irritability, jumpiness." Dr. Walter C. Alvarez, of the Mayo Clinic, in studying the blood pressure of six thousand prisoners and four hundred prison guards, calls attention to the fact that blood pressure of prison guards is considerably higher than that of prisoners. The conclusion might be that the prison guards have much more to worry about than the prisoners.

With mental fatigue, the individual becomes sluggish and, oftentimes, peevish. He feels nervously exhausted. There is an actual running-down of body processes. The end result is that he is no longer capable of work or concentration, but he is not incapable of other activity. The antidote for it is sleep, but sleep is difficult to achieve. If the individual attempts to go to sleep his mental mechanism keeps racing on; he relives his day, trying to solve unsolvable problems. He worries, frets, and remains tense. He wants to go places, to do things, but does not know what to do. Many times such tenseness leads to the use of sleep-inducing pills or to drinking and other forms of dissipation which make him less efficient for work the following day.

The immediate antidote for this mental fatigue is recreation. If the individual can let down, can engage in some type of interesting activity, and can lose himself in it, normality may be restored in a very short time. Recreation may take the form of some mild exercise in a sport or game, a hobby, such as painting or working with a lathe, reading a book, or cooking.

It should be an enjoyable activity and one in which the participator can forget his problems. An activity involving the hands is usually more desirable. Dr. Frederick Tilney, renowned neurologist, contends that men cannot achieve normality nor maintain normality without having some manual accomplishment. The law of attention is effective in this instance. He says, "The body will attend to one thing at a time." When one is engrossed in some interesting recrea-

tional activity, worry, tenseness, confusion, and much fatigue will vanish.

The most satisfactory hobbies are those which are not related to one's everyday occupation and which involve making something with the hands or forming collections, so that a person can enjoy the feeling that he has created something worth having. The indiscriminate use of sedative agents in an effort to dissipate nervous tension cannot be condemned too strongly.

III

When the two types of fatigue mentioned are augmented by confusion and tension, a third type is recognized as emotional fatigue. Unless physical fatigue is carried to the point of exhaustion, or unless mental fatigue is accompanied by severe emotional strain, there is little evidence that either a neurosis or a psychosis will follow. In other words, little harm will be done by the first two types of fatigue. However, when these are increased by emotional tension, permanent damage may, and often does, result. A highly adrenalized, emotional fatigue was noted as "shell shock" in World War I and as "combat fatigue" in World War II. Many "fatigued" veterans from both wars are chronic hospital cases today.

It is significant that the more important killers of today are associated with tension disorders such as worry, fear, and hate. Insecurity is basic to restlessness. Insecurity becomes dangerous because it represents vague fears with which one cannot cope. Old age, sickness, the welfare of children, one's status in society, and insecurity are enemies which are no longer in the open. Man has a tendency to work all day and worry all night. More and more diseases are being discovered to be, in part, the result of anxiety and other tensions. Basically, to be healthy one must be free from anxiety.

One of the dangers of athletics is emotional fatigue. The spectators are often more fatigued than the players in these contests. The players quickly get into action and burn up

excessive blood sugar but the spectators have nothing to do. The organism is stripped for action, for flight, or fight; but it must sit. After an emotional experience of this type in athletics or after periods of great fear or sorrow, normality must be restored. Even sleep is deferred until a degree of normality is attained. Such restoration can be facilitated by losing oneself in some recreational activity in which body balances may be restored and relaxation may be followed by sleep.

This world which man has created is a strange and dangerous one. His body has been catapulted into the "speed age" while his nervous system and his emotions drag on in "leaden shoes." Can his body last long enough for his nervous system to adjust to the age of tension? Can he adjust to the emotional conflicts of the day before he destroys himself or is destroyed by his contemporaries? These are questions about his own nature and the world in which he lives which must be answered soon. There is no doubt that natural resources can be mastered, but can man develop the power to adapt himself in a new type of world—a world in which he faces an entirely new set of killers? When a man fears, is worried, jealous, or angered he actually consumes thousand of brain cells. This affects the entire body and may even kill one.

Worry kills man; so do fear, hate, and jealously. Man fears and worries, not with his intellect alone, but with his whole body.

Plagues which were once man's great enemy have been fought fairly successfully. Now a real enemy is continuous worry. Here man is a victim of his own works. Unfortunately, leaders in science, politics, education, and philosophy are often the first victims. Many close observers feel that man is at the end of his rope unless he learns to relax through satisfying recreation.

IV

These are not idle phrases—they are warnings, danger signals in red against the mad race people are in today.

Hates, envies, and worries are often called "the wound stripes of our civilization." Nerves on edge, sleeplessness, rage, passions—all are death dealers.

A careful analysis of the causes of many functional diseases of the heart, blood vessels, and glands, of headaches, insomnia, allergies, and of stomach and intestinal ulcers indicate the presence of worries, fear, strains, and many of the various types of overanxiety. These are the result of uncontrolled competition in living, complexities of city life, national and international insecurity, and all of the various "blessings of the machine age" where man continues to worry.

It may be argued that man has always had tensions—fear of forest fire, enemy tribes, failure of crops, and attack of wild animals. This is true, but these fears were out in the open. The antagonist and the fear were recognized and man was adrenalized to meet the conditions. Modern fears are different. They are indefinite, goblins in the dark—man is caught and cannot see his cage. The causes of these vague but pervasive feelings of fear are such that the individual can do little or nothing to change the situations or to eliminate the tensions.

So many times in today's civilization man is fighting phantoms—vague things that may never happen; unknown hands reaching out of the darkness. The hands may be those of his trusted neighbor, or of the man at the desk in the same office, or they may represent the fear of old age or the fear of helplessness or insanity. They might not in the end be so dangerous as primitive man's enemies, for primitive battles could be fought in the open. Even wars in the early days were really large-scale games. The hired Hessians in the Revolutionary War complained that our Continentals were bad sportsmen who attacked at night. In early days war between the Grecian states was suspended for the period of the various Olympic games. Formerly war was very little more dangerous than many of our athletic games and much less dangerous than traveling on the highway today.

Man has increased his capacity to think, to invent, and to progress, but he has increased his worries and fears at the expense of his health and full living. Animals have their claws, horns, speed, and poisons for protection but man has only a high development of the brain. Man's brain has been his greatest asset—will it now become a liability? He must learn to control his fears. Will man, who sends steel girders a thousand feet into the sky, who flies the stratosphere, who sails the ocean, who puts thousands of mechanical slaves to work for him, who utilizes the energy and power of Zeus, learn sometime the secret of how to develop and run his body mechanism?

V

Television and the airplane have made the world smaller. In a geographical sense this is true. We can go from place to place more quickly, but, as regards human relations, the world is larger. Fifty years ago a trip to the county seat to sell produce took eighteen hours. On such a trip one passed many farmhouses and met many people who spoke one language and expressed common ideals and objectives. There was a certain unity. Neighbors helped each other at threshing time and in times of illness and other emergencies. They voted for candidates they knew. They worshipped in the same small churches.

Today, in eighteen hours one can travel halfway around the world. He may mingle with people who speak many languages and proclaim loyalty to many gods. Thousands of years of background have set certain customs in the nations one can reach in eighteen hours. Many of these people are hungry. Millions are insecure, restrained by forces they scarcely understand. Many are in slavery.

In this enlarged adult world "brotherhood of man" must become an ever-greater reality or there will not be peace. "Love thy neighbor as thyself" is a deep-seated concept and it has been stressed by most of the great religions. It is not often applied to members of other racial, religious, nationalistic, or

political patterns. One of the concepts of maturity in this larger world—one of the concepts of world citizenship—is the feeling for and the ability to practice brotherhood with people who speak other languages, have other social symbols, and live under conditions other than our own. A test of maturity may well be how big is your circle of brotherhood.

Today's world is an interdependent one. To achieve a greater fullness of life we must work and play together for that end. Man is dependent upon the group, and the group is *all men.*

VI

In spite of his mastery of space and his ease of contact with the world at large, man's real interest groups are small. He has not been able to establish bonds of friendship—linkage, if you will, with a wide range of people in other countries and in other climates. He is separated from others by powerful obstacles, differences in language, in nationalities, customs, and religions. He is held apart by smaller differences of dress, food habits, and customs of daily life. There are large groups of people he does not know. He has never sat down to a meal with them. He cannot speak to their children. He does not know the dreams in the hearts of the fathers and mothers and it is often easy to fear them. They are "foreigners." Man's enlarged world has brought him into contact with far-flung groups.

We are only emerging from the concept of the sovereignty of nations. Union, by each state giving up a little authority, was the solution which we achieved in the United States of America. The United Nations is an attempt at union on a world basis, but the slender code which ties strange people together is weak. Man has so mastered the forces of nature that many of his kind live in an economy of abundance. It is strange that those who have the most seem to fear the most. Possibly with the accumulation of material goods, man has lost contact with nature, with his environment, with the good earth, and so has lost confidence—even faith.

VII

With the discovery of America and its early settlement, it was assumed that natural resources were unlimited to feed, clothe, and contribute to the well-being of everyone. The great plains of America can feed the world. With confidence in this abundance people became careless. Other nations have shown lack of foresight. The story of unintelligent exploitation of natural resources is worldwide.

Now, the adult world is brought face to face with the problem of meeting many of the basic, rock-bottom requirements of existence. The problem is gigantic and is made more so as nations pour billions of dollars and use up more of their capital and resources in war and preparations for war. While the population of the earth has doubled, we in the United States have persistently destroyed the good earth's capacity to nourish us.

The adult's world today contains many problems not faced by past generations. There is increasing need for the conservation of resources. There is need for new processes of production. Above all, there is need to solve the problems of distribution. We in the United States are among the most fortunate. We have learned how to produce enough for all our people with fewer and fewer man-hours of labor. We are learning that we can no longer waste and mine out resources of timber, soil, and metals. We are still able to produce enough for ourselves and have some left over for others. With an economy of abundance there is often a feeling that everything is for sale.

VIII

We have created a world of parts—one seldom sees the whole. It is in the direction of whole-seeing and whole-thinking that growth must take place if maturity and normality are ever to be achieved. Our civilization brings workers into contact with only minute parts. Work lacks satisfaction because no one makes the whole product. I remember the pride

on the face of a shoemaker in the Austrian Alps when he built me a pair of shoes. I did not throw down the money and run. The leather was felt; the product, praised. And so the maker gains a stature which never comes to the man who merely sews in the tongue. Workmen took great pride when they finished a product. They admired the product they had made and were proud to sell it. That pride never comes to the man who turns nut No. 47 three turns to the right as the car moves on the ramp. Too many may "see in part and prophesy in part," but they miss the conception of wholeness. This lack of satisfaction makes a new world in which man must learn to live. How can he gain stature through achievement?

IX

Accidents of all types are increasing in this world man has created. Sleepless nights are the rule of many fathers and mothers whose teen-age children are out in the family car. Headlines tell of accidents. Eleven such major ones took the lives of more than twenty-five each in 1950. A virus strikes down a healthy child and he is crippled for life. Newspapers talk about the possibility of atom bombs and germ warfare and city signs point to shelters. In a sense, man is living on a time bomb about which he is less concerned for himself than for his children.

Preliminary figures indicate that accidents claimed approximately ninety-one thousand lives in the United States in 1951 or about a thousand more than in 1949 and 1950. The cost of accidents is estimated at $7,300,000,000. Individual types of accidents, however, show contrasting trends. Motor vehicle accident fatalities increased sharply in 1950 and fatal occupational injuries were up slightly. On the other hand, home accidents and public accidents (except motor vehicle) took fewer lives than in the previous year.

One million persons have died in traffic accidents in the United States since the introduction of the automobile. This

is a statistical fact, and, like most other statistical facts, tells only part of the story. To understand its complete significance, one must realize that as many Americans have been killed in 50 years of highway travel as in 175 years of intermittent wars, that millions of others have been injured and maimed by auto accidents, and that the rate of these accidents shows no real diminution today.

The marked increase in motor vehicle fatalities—from 31,500 in 1949 to 35,000 in 1950—is a disturbing development. This rise brought the death toll to the highest point since the peak year, 1941, when nearly 40,000 persons were killed in such mishaps. There is little consolation in the explanation that the rise in 1950 was accompanied by an increase in motor vehicle mileage to a record high. The facts point to a need for intensification of a safety campaign to promote better driving habits and to improve traffic control.

Catastrophes—accidents in which five or more persons are killed—were just about as frequent in 1949 as in 1950, but they took a substantially larger number of lives in the year just passed. Records compiled from a variety of sources by the Statistical Bureau of the Metropolitan Life Insurance Company indicate that nearly fifteen hundred persons were killed in catastrophes up to the closing week of 1950. Although the loss of life was about 250 greater than in the year before, it was not far from the average for a long period.

Where will catastrophe strike next? A thousand disastrous images present themselves as you wait for your child's return from school or for your husband from work. They usually do not happen, but the worry that kills is there.

X

Escape is easy in this man-created world. When one is faced with a problem, when a judgment must be made, it is easy to try to side-step. When the challenge seems difficult, it is easy to find an excuse not to face it. Thus thinking is interrupted, the joy of mastery is missed, and, very

often, the individual slowly descends into the depths of boredom. Boredom is definitely a modern disease and lays the basis for many neuropsychiatric disorders. More psychiatrists should say to patients, "There is nothing the matter with you—there never has been. What you need is something interesting to do. Go home and get a job."

The human organism has strange extremes of responses. Emotional fatigue may come from too much and too rapid activity and, also, from too little. Boredom is now definitely recognized as a cause of fatigue. Boredom may also arise from monotonous types of work in which the individual is not the slightest bit interested or it may come from having nothing interesting to do. In boring situations, there is not enough adrenalization, there is no enthusiasm-provoking interest, the body is not stepped up to the activity level. The individual really feels tired. The antidote to this fatigue is not less but more activity—some of it of a different type. Get into action and do something in which you are interested! Children who seem tense and jumpy, who have a tendency to be emotional or irritable, usually need, among other things, more activity of the body-rhythmic type: running, jumping, and balancing. They need more games in which they can become really interested. In such activities a sense of normality is restored.

XI

In this world man has created more faith, and dependence is being put on technological gadgets. Men are trying to buy everything, including poise, happiness, and spiritual stature. The industrial and the atomic era have caused many changes to be made in the way of living. The worker is attempting to shift his feeling of satisfaction gained from products of work to other activities. Technology has separated the worker from his product; has confined him within one or another minutia of the process of making his product. It has destroyed home industry, community industry, apprenticeship

and the craft guilds. Technology has largely separated work from body activity—from generalized or large-muscle activity.

There are secondary effects of technological processes which are: the diminishment of family life, the destruction of village life, and the establishment of slight contacts at long range in place of massive contacts face to face. Technology, through indirect influence, has created a system of compulsory free education—free education in a different sense than free of fees. It is an education without sacrifice, obligation, the necessity or opportunity of whole-souled cumulative expression, and without the pursuit of interest or the pursuit of work by young people. This applies also to free parks, playgrounds, and libraries.

Looking abroad over the planet, we see that technology has blown into shreds, or blown utterly away, blighted, or altogether killed, the primitive and ancient group life of all continents.

Technology has created problems of social control, of population control and distribution, of race relations, and of concentrated power, so urgent and so enormous that every brain reels when trying to visualize them. These problems must be met by average men—by majorities or, at least, by groups numbering tens of millions; and no arrangements yet have been forged out, not for the solving of these world problems by the masses, but even for informing the masses that the problems exist.

The effects of technology are more direct. Technology has furnished the appalling arsenal of labor-saving machines designed to substitute receptive pleasure for active creative pleasure. The movie and the radio and television are, of course, our top instances.

Commercialized amusement knows how to find and to exploit every one of the predispositions toward sensationalism, passivity, money-mindedness and crowd-mindedness. Devastating reversal has taken place through commercialized amusement.

Social organization and organized leisure should aim at the highest common denominator, and in varying degrees and ways bring the average human nature up toward highest human nature. Commercialized amusement too often seeks out, exploits, socializes and makes dominant a low common denominator, and the masses, rendered passive, seem to be momentarily helpless.

XII

Only in this century has leisure time become something more than the Sabbath day and a few drowsy moments before sleep. There has come about a basic change in living patterns brought about by the shrinkage of the work day with the technological increase of production per man-hour and the shift from a rural to an urban society. Laborsaving devices have contributed a large share in the change. Chores for children and young people have disappeared with the farmer's 5:00 A. M. to 10:00 P. M. schedule and the twelve-to fourteen-hour factory, mine, and mill day. This increase of leisure brings young and old face to face with how to use leisure. The question of choice faces everyone.

Beginning in a period shortly after the Civil War and moving at an increasingly accelerated pace, the accomplishments of science, technology, and industry have not only greatly reduced the time necessary to produce the necessities of life, and luxuries too, but have also made the process much easier. A most important by-product of the Machine Age is the significant amount of leisure time suddenly made available.

The manner in which an alarming number of our population use their free time suggests that the nation is unprepared for leisure. Of great concern is the prediction of more leisure in the future. There is no indication that science, technology, and industry will cause to cease the indirect production of leisure through the creation of new and additional machines.

If the present trend in the reduction of hours of work continues, we may reasonably expect fewer and shorter work

days in the future. From 1890 to 1937 the average work week of factory employees in the United States fell from about 60 to 42 hours, in the building trades from 55 to 39, in steam railroads from 60 to 48, and in anthracite and bituminous coal mining from 60 to 35 hours. A 1949 report of the Bureau of Labor Statistics indicates the average number of hours per week for certain groups: bituminous workers 38.4, automobile workers 39.8, steelworkers 39.8, electrical workers 40. The bituminous miners have indicated that they are going to press for a shorter week.

And what about agriculture? In 1900 or thereabouts, 108 man-hours were required to produce 100 bushels of wheat, and 147 hours were required for 100 bushels of corn. Today, the comparable figures are 47 and 83, respectively.

Housework has also been affected by the Machine Age. Modern conveniences are great timesavers and free people from some of the drudgeries of life. Housewives, in particular, have experienced the effects of mechanical appliances in the home. Electric lights, refrigeration, unit heating, electric irons, vacuum cleaners, magic maids, and many other electrical inventions, as well as gas ranges and heaters with automatic clocks, hot and cold running water, and new types of kitchen utensils, have removed much of the drudgery of housework.

This has all been accomplished while the amount of goods consumed has gone up two and one-half times and the average work week has dropped from 58 hours to about 40 hours.

Man is supposed to have passed through several epochs in the march of progress from savagery to civilization. The dawn of each of these epochs was characterized by new inventions or discoveries which increased his comfort, his safety, his intelligence, or his well-being. The present epoch is called the "Age of Mechanical Power" and is considered by many as more important than the epochs which followed the introduction of the use of fire, the domestication of animals, the cultivation of fruits and grains, the discovery of iron, or even the invention of the printing press. Until the dawn of the "Age of Mechanical Power," man's capacity for work and production was limited

by his own strength plus that of domestic animals. Mechanical power in the short interval of a little more than a century, by transferring reliance from animate to inanimate energy, has revolutionized the whole environment of human life by enabling man to utilize the energy and materials of his environment more effectively. In the highest civilizations of the past, leisure was afforded to the few by the hard labor of many. Human slavery has given place in modern civilized lands to mechanical power, which has placed a new evaluation upon human life. This situation is well substantiated by a report of the U. S. National Resources Committee entitled "Technological Trends and National Policy: Including the Social Implications of New Inventions."

The gain in leisure has not been limited to adults alone. Youth too has experienced a considerable increase in leisure, primarily through the extension of the school period and almost universal education, the child-labor laws, and the introduction of modern living conditions which have reduced the necessity for many chores.

This leisure must be made to contribute to man's advancement, to aid him in his pursuit of happiness, and to give him a sense of worthwhileness. Otherwise, it will be a liability and may lay the basis for his destruction.

Evidence of this change is seen in the emergence of the field of public recreation dedicated to helping people of all ages to find fruitful and rewarding ways of using their increased leisure. Other evidence is provided by the many commercial amusement agencies and professional sports, both patronized by vast throngs of people—daily, weekly, and yearly.

For fullness in living, man must grow through doing, achieving, and creating. He must be challenged and he must struggle to gain the satisfactions of mastery. He must pursue success on higher and higher levels of accomplishment. These elements for growth are absent from too much of leisure today.

The tendency to buy it, to listen to it, or to watch it is a sign that personal development is slowing up. To accept a challenge involves always the risk of failure. It is easier to drop back, to seek an escape—and so to fail. Thousands of people, in their search for happiness, for a pattern of life which makes sense, for compensation through recreation from too much tension and struggle in other areas of living, slip into the path of least resistance.

The spectator takes no chances—he is always right. He needs no fortitude and develops no courage. The lures of the soft cushion or the concrete benches of the stadium become more and more attractive. Thousands of hours are spent each day sitting and listening to others, or in trivial reading. Spectator sports, both amateur and professional, attract larger and larger crowds. It is apparent that both youth and adults in our society require a better education for leisure than they have thus far been provided if these vicarious, spectator forms of recreation are to shrink to a wholesome proportion in the total sum of recreational activities which must be predominantly of the doing, making, and achieving kind.

XIII

Man can half control his doom but he must work at it. He must look upon life as an "as if" basis. He must recognize that there is nothing on earth worth going to unless there is joy in the going. Some years ago some of us were sitting at a table with the late Dr. Adolph Myers, the outstanding psychiatrist, from Johns Hopkins. Someone, asking advice without fee, said to him, "Doctor, what kind of exercise should a man take at my age?" The good doctor brought his fist down on the table to emphasize the statement, "Man, you don't want exercise, you want fun."

The ability to make wise choices is within reach of all mankind.

XIV

If the bugbears of unemployment, dependent old age, and sickness could be replaced by a reasonable security, men could abandon the materialistic concept of life and seek cultural and spiritual values in his recreation. If we could put back into work the concept of creative challenges and into leisure the concept of giving expression to that which seems significant to each individual, we could give to all the thirst for life. Having something significant to do is an antidote to worry and a basis for happiness.

Finally, joy is an essential to life, particularly to childhood. Teachers and other leaders need not apologize for happy children—joy is a sign of good education. It is an objective for all education. "Unless youth be golden, old age is dross."

XV

This is no plea for laziness or for drifting, but it is a cry for rhythmic action and for relaxation alternating with dynamic action in work and leisure. It is not a plea for doing less, but for doing more and for doing it more joyously.

It is a plea for harmonious conflict; a plea for a nation to catch its rhythm; for individuals, on the one hand, to take control of time won after a long struggle to master the environment and give it direction and, on the other, to learn to create and live happily amidst confusion.

The will to live comes when the individual is intent in the pursuit of a worth-while objective. When the hands get into action, when attention is fixed on an activity, normality is restored. This outcome becomes one of the objectives of leisure. Recreation is one way for man to enjoy to the point of scintillation the world he has created.

CHAPTER 4

THE HAPPY PERSON SEEKS ADVENTURE

Happiness is not an easy word to define. Few people are happy all the time; some even contend that no one is happy. Certainly it carries a much more significant concept than *fun.* Happiness does not come from any outward, superficial application. It is a state of mind; it comes from within.

Happy people are pursuing some significant goal. They may never arrive, but they find joy in the chase. They belong to groups—feel needed and wanted. They have friends. As a rule, happiness is not in arriving but in enjoying experiences along the way. Gelett Burgess puts it:

> Not the quarry but the chase;
> Not the laurel but the race;
> Not the hazard but the play
> Make me, Lord, enjoy alway.

Neither a group nor an individual can permanently solve problems or realize opportunities and then rest. To use the symbol employed by the French historian Ellie Faure, "Life is a dance over fire and water." The dance, of course, symbolizes a going-on process. It is an expression of meaningful living. The dance represents life as thought of by the Banta civilization and later by Havelock Ellis in his book, "The Dance of Life." The fire and water symbolize danger, and wherever one attempts to achieve or to master, there is danger. To face great odds, to flirt with disaster, and to master mark the highest peak of man's ambition and, incidentally, his happiness. Through such mastery man, through the ages, gained stature. Through such struggle he maintained stature.

Recently a Cree Indian was asked to compare the ease of the present-day reservation with the life of his ancestors. He sighed wistfully, "I live 150 years too late—for my ancestors there was glory."

I

Struggle, with a faint hope of success, is drama on its highest level. Think what drama there was in the lives of John Milton, Henry Ford, Thomas Edison, Madame Curie, the Wright Brothers, Walter Reed, and Charles Lindbergh.

The drama in the life and work of Louis Pasteur is still thrilling. In the experiment with anthrax, his life was at stake. He was out of favor with the ruling forces in France and with many members of the medical profession. His contention that many diseases were caused by microorganisms was not received favorably. His statement that many people died unnecessarily, and this included members of the royal family, was considered heresy. He was given a chance to prove his theory. Thousands of cattle and sheep were dying in what were considered by the lay people "cursed fields." To prove his point he set up an experiment organized by the Society of Agriculture of France. He was given fifty sheep; twenty-five were vaccinated and then inoculated with fresh anthrax virus. The remaining twenty-five were inoculated with fresh virus only. Pasteur staked his life on the theory that the twenty-five vaccinated sheep would live and that the others would die. On May 2, 1881 the vaccinations were done on the twenty-five sheep. About a month later all fifty sheep were inoculated with the deadly anthrax virus. Two days later the test was to come. A great crowd gathered, many of whom were physicians, veterinary surgeons, and the great English chemist, Lister. They gathered around the corral before dawn. With the first gleam of light, it was evident that twenty-five sheep were dead and the rest huddled in a corner apparently dead also. Had Pasteur failed? Roused by the bark of a dog, the twenty-five sheep which were huddled in the corner jumped to their feet and scampered around the corral. Anthrax had been mastered, Pasteur would live and the world was a safer place in which to live.

Drama today is taking place in laboratories where scientists have discovered and are continually discovering

such drugs as penicillin, cortisone, and the many antibiotics. With challenges and even a slight hope, with the end results uncertain, we have the pattern of drama.

II

Nowhere in the realm of activities are there as many acceptable, socially approved struggles as in the play of the child and the recreation of the adult. A large percentage of youth's challenges is included in the category of physical education activities. The child at his hopscotch, the runner stealing second base, the basket shot from a sharp angle, the twenty-foot putt that dropped, the last-minute goal that was kicked, or the puck that broke the tie, all of these have given and will continue to give a thrill.

Such thrills carry young and old into a myriad of indoor contests and to the playfields and forests. They take men to the tropics and to the Arctic. Men endure hardships in long travel and in lonely cabins, devoid of modern accommodations and comforts; they fight heat, cold, flies, and poisonous snakes in order to find thrills. Rob man of this heritage, and you take from him one of the great urges to live.

III

A good dramatist must always be a master of sustained interest. Suspense makes the drama. In this, Shakespeare was master. Who else could have brought Caesar and Brutus together in a dramatic struggle? Caesar was a powerful king —the ideal of the people. Brutus was a quiet, rather sullen philosopher. They were no match, but Shakespeare had Cassius recall some of the weaknesses of the mighty king, calling him a "tired Caesar." Says one observer, "How he did shake in fear of death," and another, "He has delusions." Then Caesar comes on the stage and sees Cassius. He says, "Yond Cassius has a lean and hungry look. Away with him!"

A real king would not have feared. But Caesar was still the king; Brutus was an underling. Then Brutus kills Caesar.

Caesar is down; Brutus is up. There the play could have ended, but Mark Anthony's oration roused the people. They pursued and killed Brutus. Caesar was up again; Brutus down. And the play could have ended again, but the unexpected happened. Someone put his hand on Brutus' shoulder and said, "He was the greatest Roman of them all," and Brutus rose to real stature. This is drama.

IV

It is significant that man goes out of his way to seek adventurous drama; he seeks it in his work and, when his work does not give him complete satisfaction, he seeks it in his recreation. It is this thrill of adventure which pushes the pioneer to seek new lands and to cross uncharted oceans. It arouses in many the thrill which came in the early days, "Go West." This adventuring may be in response to some hidden urge to look beyond the ranges; it may be in response to curiosity. Whatever it may be called, men get satisfaction out of living dangerously. Thomas Jefferson expressed it as part of his own philosophy. He said, "I prefer dangerous liberty rather than quiet servitude . . . . It prevents the degeneracy of government, and nourishes a general attention to the public affairs."

This tendency to risk, to take a chance, try this, try that, has brought man to his present state of superiority. Men have risked as individuals but they have also risked as groups. It took courage for the people to challenge King John. Many people who had challenged him before had lost their lives. Yet King John signed the Magna Charta which laid the basis upon which democratic procedure has been built since the thirteenth century.

It took courage to hang an English king in the courtyard, it took courage to storm the Bastille, and it took courage to formulate and execute the American Revolution. Yet every time this risk was taken, even though it failed and men lost their lives, the basis was laid for others to build. When

Tom Paine found nothing more to struggle for after the American Revolution, he moved to France and helped fight the French Revolution with its ringing theme, "Liberty, Equality and Fraternity."

V

The American doctrine of democracy was worked out and put into practice by brave men. It took courage to proceed upon the basis of equal rights for all men. There was risk but there was a chance of success. We have reaped the reward.

Many men found themselves dramatic challenges in their work—work which was a necessity in order that they and their families might live. In primitive days, man had to meet many challenges, and, as each was conquered, milestones in civilization were passed. The American pioneers faced challenges; they pushed on and on, another mile west, though the dangers were great.

It would not be fair to say that man, today, in his work does not also have many challenges. Work, even survival work—wagework—can have its drama and it does. Many men who have laid down great fortunes and set up great industrial empires have enjoyed the game more than the money concerned. A college professor says, "Teaching English is the passion of my life and the irony is, the university is willing to pay me."

VI

In their play children have a way of expressing the "dance over fire and water" concept by the word "it." Curiously the meaning of the word "it" is lost in history. It seems to have been a child's invention. You be "it" first. Last man in is "it." First man caught is "it." What is this "it"? The word does nothing but express the danger element involved in games. In tag games the catcher is the "it." If he is caught, there is a penalty. The "it" is undoubtedly the child's way of expressing a danger situation.

In football, the tackler is the "it" to the runner. To the hunter the "it" is the caribou getting away. If he doesn't catch, he starves, and when he catches, he kills. There are no tie games. None are called because of darkness. You catch and live or miss and die. The same is true for the caribou. If he escapes, he lives. Men play in this dramatic situation as they make a livelihood, and when there is meat in the pot, they play for the fun of the game—so close are the concepts of work, play, and recreation.

If children are to develop self-confidence and stature, they must have opportunities for "risk" play. It is true, however, that a too-much concept must be avoided as should a too-little. No one would advocate promiscuous playing in busy city streets, violation of Red Cross waterfront rules, or the use of dangerous fireworks.

The life of the child should be one of adventure and exploit. It always has been until recently. There used to be trees to climb, dangerous trees; horses to ride, bucking horses; swimming holes; and Fourth of July fireworks. Of course, there should be some teaching—children should be shown how, but don't make little Lord Fauntleroys out of them. Only through "risk" activities can they achieve self-reliance and independence.

Let us teach children how to swim, to skate, to climb, and, with discretion, to light fires and firecrackers, but let us not deprive them of experience. Too many of our playgrounds have substituted milk-toast activities for red-blooded sports and games. Life has never been that way and cannot develop vitality in children until the dramatic, even what may seem to incur risks, is put back into play.

VII

The very essence of recreation lies in the danger or risk concept. Every time a shot is attempted in golf there is a risk. So many wrong things may happen that when a fine shot is made, the player feels a sense of pride and satisfaction.

A few good strokes, even at infrequent intervals, keep him coming back to try for another perfect score. All of the major sports, basketball, baseball, football, and hockey, are essentially risk activities. Some objective is set—a ball to be put in the basket, a goal to be made. This makes a contest and when an objective is accomplished, there is satisfaction. In a game of bridge, an individual takes on an obligation when he bids, but the opponents have the right to double the risk. The bidder, again, has the possibility of redoubling and the outcome is dramatized. There are many risks in fishing. A bass gets on a line. It is fifty yards away from the boat when it jumps, trying to shake the hook. It hides in rocks and among reeds and makes a final dash when near the boat. Many big ones get away, but when one is in the net, the fisherman knows a sense of mastery. There is deep satisfaction.

The collector searches long and ardently for a rare piece of glass, a stamp, or a picture. If he succeeds, he feels a deep enthusiasm; he has won. The same satisfaction may come from discovering a fossil in the Gobi Desert, or it may come from taking a beautifully glazed pot from the kiln, from fashioning a pair of silver candlesticks, or from painting a picture.

When there is a risk involved in the recreational activity, there is competition and competition must be part of any worth-while challenge. It does not need to be the competition of the jungle. Competition is just as well satisfied when it is tempered by rules and regulations. Under regulations man may attain the thrill of mastery but, without it, he lapses into a coma and sighs for the old days when, in the words of the Cree Indian, there was glory.

The concept that life is continually going on, a mastering and a conquering process, is well illustrated in "The White Tower." The urge to master is the dominant motive of each character and, over and over again, the theme expressed is "to rest is not to conquer." Shaw has Saint Joan say, "It is dull when there is no danger."

Great dramatic productions are not required to prove that life is a going-on process. In a hundred stages each of us has looked forward to some goal. We dream of a goal. We hold it as the end of our ambitions. We say to ourselves and to others, "If I could just attain that goal; make that team; get that job; paint that picture." Ironically, when the achievement comes, it is not the highest mountain peak—there is another beyond. And if life is to be full, there must be other ranges beyond to master. There are many three-year-olds who plead for money to buy a lollypop. Their reasoning is often like this, "If I could have just one, I shall never want anything else in my life." They usually get the candy but their wants do not stop.

Kipling writes of the urge—the desire to push on and on:

'There's no sense in going further—it's the edge of cultivation.'
So they said, and I believed it—broke my land and sowed my crop—
Built my barns and strung my fences in the little border station
Tucked away below the foothills where the trails run out and stop.
Till a voice, as bad as Conscience, rang interminable changes,
On one everlasting Whisper day and night repeated—Go:
'Something hidden. Go and find it. Go and look behind the Ranges—
Something lost behind the Ranges. Lost and waiting for you. GO!'

VIII

Over the entrance of an old Greek palaestra was found the significant phrase "Strip or Retire." All of the youth entering knew its meaning—get into action, be a performer. There are no seats in the bleachers. Get into action or leave. Life says to each individual and to each civilization the same thing. Get into action—do something—or step aside and let someone else run.

Get into the contest, but before accepting the challenge of being a contestant, man must decide whether the contest

and the pattern for achieving it are worth while. There must be some hope of success, and, as a rule, there must be some social approval. Interestingly enough, the essential elements of what many call "mental health" are contained in such a pattern of action.

One of the simple conditions of normality, largely neglected because it seems so commonplace, is success. To the child and to the mature individual, success and a limited amount of failure are fundamental requisites for health.

The pattern may be expanded. Man needs challenges. The thing for which he strives must seem worth while. It must satisfy some ideal, some want, and when the challenge is presented he will work night and day to accomplish results. Sometimes, even health is sacrificed.

Such effort is in no sense carried on under compulsion. It is not drudgery. It represents the most significant joy a man experiences. Walt Whitman expressed his love of challenge in glorious terms:

> O to struggle against great odds,
> To meet enemies undaunted!
> To be entirely alone with them,
> To find how much one can stand!

IX

But there must be hope. The individual must have some chance. He will not keep on unless the spark of hope keeps flaring occasionally. The place of the teacher in school, in the home, or on the playground is to develop skills upon which hope may be built. Confidence for strenuous effort is built upon a long series of accumulative successes. By experiencing some success, more confidence is gained, and upon greater success, glorious achievements are built. There must be hope. Also, as a rule, there must be social approval. Few men can live in a vacuum, feeling entirely independent of the world. The child needs a pat on the back when he achieves and, in no less way, so do adults. We often maneuver conver-

sation to bring attention to something which has been done; a ring made, a fish caught, a poem written.

X

The world would be sterile, indeed, if praise were not forthcoming. One of the most significant rules of living might be that people notice the achievements of others. There might be compensation for a long day of cooking and housework if someone called attention to the perfect piecrust. Recently a young lady from Austria came to my office with a note of introduction. My attention was directed to the beautiful embroidery on her blouse. When I asked if it was her work, her eyes brightened and she said, "Yes. I also wove the cloth and made the blouse. I have been in this country a year at college and you are the first person who has ever given me a chance to say I made it."

A few years ago a group of retarded children were brought to a university for a demonstration. Teaching was most difficult and required a great deal of patience. The group did some rhythmic activities and were happy. Not seeing the teacher at the close of the activities, I dropped her a simple note, mentioning how happy she must feel in bringing joy to children who had so many discouragements. When she came to my office, later, she broke into tears. I visualized some tragedy; but, as the tears dried, she smiled and said, "I had to come, but I don't know why I cry. In your letter were the first kind words said to me for fifteen years." Think of doing a wonderful piece of work, day after day and year after year, with never a single pat on the back or a single kind word.

XI

Such concepts of challenge, hope, and social approval are basic to happiness, and "life, liberty and the pursuit of happiness" are declared in the Declaration of Independence as inalienable rights. There is much evidence today that Ameri-

cans are not doing so well with this third right. The question is whether we are pursuing happiness in such a way that we may be guaranteed some fullness in our own lives. Certainly in many instances, workers have not been happy. Work has been monotonous; it contains no challenge for the worker and social approval has been largely witheld. Indeed, it is almost impossible for most workers to find happiness in their work.

On the other hand, recreation has not supplied any vital elements to the pursuit of happiness; there has been a lack of both challenge and hope. Most commerical recreation enterprises have "turned to dust in the mouth and the end is weariness."

The urge to do is what we have called the "hand on the back." Man is an active organism. He is the offspring of a long line of ancestors who were doers. He has to act; he has no option. Activity is resident in the nervous system. How time flies for the busy person, and how it drags endlessly for the person with no challenge and no hope.

Under present-day conditions there is little fear of man's overworking. Men do not overwork. Nature brings on sleep before there is any collapse. They overworry, of course, but not overwork. In joyous pursuit it is very difficult to distinguish between work and recreation.

Some years ago I planned to go with a friend into the Canadian Bush. There was a shortage of gasoline; so we took a vacation building a cabin. It was hard work; the sun was hot. We ferried the building materials in a canoe and carried logs much too heavy for us. On one hot day we were putting the shingles on the roof, and my friend's good wife came to the building and said, "Lester, why don't you come down off that roof. The sun is hot, and you're tired. Why don't you get some recreation." I remember his coming to the edge of the roof and saying, "Margaret, for twenty years I have dreamed of building this cabin.. I bought the lot. I saved the money. All through the years it has kept

me going. Now that I am realizing my ideal, don't bother me about getting recreation. This is what I want to do."

This hope-challenge formula is basic to normality. It symbolizes the history of the race. It symbolizes the normal, happy, on-going man. It is life itself. The continuance of this formula in the lives of men will be a determining factor in the continued expansion of Western civilization. We must keep busy at significant tasks. The psychiatrist knows this when he concludes a case by advising, "Lady, there is nothing the matter with you—there never has been. Go home and get a job. Find something that you would like to do and throw yourself into it. That and nothing else can save you."

XII

Contrary to much thinking, security is not man's greatest need. One, of course, needs some basic security—a plank upon which he can stand in order to avoid the fears and worries that accompany survival in an industrial civilization. But security is a two-edged sword. We want to provide against the dislocations and disasters incident to economic advance, but we do not want to weaken the forces of advance themselves. We want to mitigate for individuals the penalties for failures and misfortune over which they have no control, but we do not want to weaken the incentives of mastery. The thrill of adventure must be maintained, and if security takes away that thrill, it becomes a menace.

What is happiness? Few people seem to know. Some 175 years ago it was listed as an inalienable right. What did it mean then? Does it mean the same thing now? In discussing happiness, many people, sometimes everyone in a group, declare they do not know any happy people. The truth is that they have no clear definition of what happiness is.

Real happiness must be distinguished from a hip, hip, hurray, Roman holiday or a day at the amusement park. Happiness sometimes is mingled with disappointments and

tears. Failures must be faced and great disappointments met, but the courageous soul fights on, with success often remaining as a rainbow. John Vance Cheney expresses it:

> The soul would have no rainbow
> Had the eyes no tears.

XIII

Men often fail triumphantly. Recently a distinguished engineer-inventor said to a high school group, "Education can produce inventors but you must begin by making your prospective inventors unashamed of failure." Success seldom comes with the first experiment. Time after time, year after year, Madame Curie pushed on. There was always hope; success eventually came and, with it, inner happiness. So Ehrlich, in producing "magic bullets," failed six hundred and sixty-five times, but, on the six hundred and sixty-sixth time, he succeeded. Lincoln failed at almost everything he attempted in early years but, finally, his life was crowned with success. Were these people happy in their failures? Yes, in a sense, because they saw significance in the struggle. Many men have been happy in their work even though it was quite obvious that other men would stand on their shoulders and be given credit for the final outcome.

The problem of the pursuit of happiness was discussed recently at a conference called by *Life* Magazine. At this meeting were men and women from many walks of life; industrialists, labor leaders, ministers, and people who were fighting some life handicaps. Joseph Scanlon, once prominent in the CIO, exploded a "philosophical bomb." He bitterly attacked the idea that all one had to do to make an individual happy was to appeal to his selfish interests. He said the worker wants more than this. The worker wants to feel that he is important. The feeling of belonging must be built from the bottom with management and the union cooperating. "Only then," he claimed, "does work in an industrial system yield happiness." His theme was applauded and re-echoed by philosophers, heads of big industries, and political leaders.

XIV

Happy people are actively engaged in the pursuit of some goal. They belong to groups; they are helping others along the way. Summarizing the characteristics of ten thousand happy people, the following were most often noted: interest in others, interest in work, interest in a hobby, and home enjoyment.

It is exceedingly interesting to note that most happy people are active and are engaged in some type of service to others in their families or in the social groups in which they live. Each day is an adventure with more to come tomorrow.

In summary, some years ago I tried to put this "glory struggle" into a few verses:

I sit by the open fire
The flames leap high
The sparks ascend to Heaven;
The heat makes my body glow
I warm my feet.

About me sit my comrades of the day;
They call me "teacher" — leader
They are young, dressed in gay colors
They chatter — they talk of wishes,
wants and desires
They plan the road ahead; they talk of
tomorrow.

Their hands are stretched out as if
feeling for something.
They are incoherent; they contradict
themselves,
They want that which they will not want
when they get it.
Their faces are pale — their hands
delicate.
They talk of streets and bridges —
lights that are not lighted;
Houses with no hearts — and auto —
auto something,
I cannot catch the word.
I look again — they are all blind.

The fire dies down
The embers glow,
The night has closed in — we are alone;
One faint curl of smoke forms a tie
with Heaven
We are alone with the God of the Universe.

I look again
I am alone
I stand — the blood courses through my
veins
I see myself through the ages.
I feel the thrill of the fight
Ten thousand times ten thousand times —
and over again.
I have the strength of all who have
gone before;
I felt it vaguely once before in the
city streets
But did not dream its meaning, —
Tonight I relive the ages.

I look again. Shadowy ancestral forms
are taking their places about the
glowing embers.
They slip in quietly — their faces are
grim;
Many of them are savages, strong, fierce,
relentless, battling savages
Many are naked; they come in one by one
Their heavy bodies heave with the
strength of giants.
There is blood on their hands
Some are mortally wounded
Their shoulders are massive
Yet, they come as heroes, —
It was the fight to the death.

They do not look at me —
They do not look at each other.
They lie down — each looks at the fire.
I look again — they, too, are blind!

I feel myself in every struggle
The stealthy creep through the forest,
the charge, the kill
I feel the joy of running in the early
morning —

The plunge into the mountain lake —
the clear starlit sky
And the silent night.

I feel an age-old dread of creeping
things;
Plunging saber tooth, stealthy enemy,
The gnaw of cold and hunger —
I feel it all, as I face tomorrow's
fight with dust storms, drought,
hunger and loneliness of old age.

I feel it as I face the sterileness and
monotony of little villages,
The inhumanity and cruelty of grasping
milling city crowds;
I feel it all as I face nations ready
to plunge at each other in a deadly
combat;
I feel the hopelessness of it all —
I touch my forehead
I, too, am blind
Yet, I must fight on, —
I am the torch bearer
For countless millions to come.

XV

Push on to adventure through time made free by the machine. Here is an answer to the question: Leisure—then what?

CHAPTER 5

THE ACTIVITY DRIVE

RELATIONSHIPS
PLAY—WORK—LEISURE

As wagework ceases to be challenging, man must look to his leisure to provide him with adventure and a basis for growth and development.

WORK

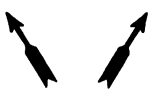
Creative or Drudgery

Through work — often the whip of necessity cracking at his heels—man has created by adding beauty to utility. Thus have come most of the outstanding achievements of all time. Necessity is still often the mother of invention.

LEISURE

Creative or Dissipation

When work becomes mechanized, routine, and dull and no longer challenging, recreation is the name given those leisure-time activities which provide a spiritual outlet to man's creativity.



PLAY

Play is an activity that carries its own drive. It is the child's response to the hereditary activity urge and is nature's way of guaranteeing that the young organism receives some basic experiences. The young child learns more and develops better through play than in any other way. Education by utilizing play experiences may guide youth to enviable goals. As the child grows older, play gradually divides into work activities and recreation activities.

One of the most characteristic and important aspects of life—all life—is the urge to activity. In fact, activity distinguishes the living organism from inanimate matter. The source of the urge to do, the hand on the back, lies in the hereditary background. Because of its strength and universality, the activity drive has important implications in the life and education of each of us.

It is significant that this urge for expression is more intense in organisms with a highly developed nervous system. It is capable of being expressed to the nth degree in man.

Activity is more than body movement in running, jumping, and dodging. It is any response by the human organism caused by an internal or external stimulus. Activity is used as a synonym to the word "experience."

Historically and presumably years before written history, man was an active, cruising, curious, inventive adventurer. He lived by his wits and, by so doing, developed adaptability; Yankee ingenuity, as we say today. He had nothing else to fall back upon for protection except his ingenuity.

Life is a going-on process; like a top, when the spinning stops, life stops. We cannot escape the risks and opportunities of living. Life activity never stops. It never stops in anyone. And there is an art of living which, in many times and lands, has guided or builded this essential activity into beauty, into power, into habitual experiences and collective achievements which appear superhuman and miraculous.

Albert Schweitzer offers very simple recipes for living: Never cease to work. Never cease to wrestle. He states it this way: "We must wrestle with circumstances so that those who are imprisoned by them in their exhausting jobs may nevertheless be able to preserve their spiritual lives. We must wrestle with men, so that distracted as they constantly are by the external things so prominent in our time, they may find the road to inwardness and remain on it. We must wrestle with ourselves and with everyone else, so that in an age of confusion and inhumanity we may remain loyal to the great humane ideals of the eighteenth century—translating them into the thought of our age and attempting to realize them."

I

The activity urge may be observed starting very early in childhood; the baby's waking hours are filled with squirming, twisting, turning, and reaching. Grasping seems to be almost a reflex action, and coordination of the fingers develops into the delicate corkscrew movements of the forefinger and the thumb. Later, when the eyes are focused, judgments of reaching and securing are made.

As random movements continue on a trial and error basis, not only are skills learned, but a basis is laid for thinking. The young child begins to make judgments between near and far, high and low, big and little, and rough and smooth. These fundamental skills, skills really in thinking and judging, are tremendously important in a complicated industrial civilization. The original source of knowledge is experience in a rather prescientific stage. Without this experience through activity, we cannot see relationships or reason. Even vocabulary so necessary for communication takes on meaning only through our sensory organs. Based upon fundamental activities, thinking is developed on four levels: (1) observational, (2) exploratory, (3) investigatory, and (4) experimental.

Observational thinking involves the focusing of the eyes, the turning of the head, experimental reaching for bright-colored objects, as well as reactions to sound and other environmental conditions.

On the exploratory level the young child is cruising, looking behind doors, browsing in closets, following a ball, reaching for objects on a table; in fact, he is prying into every possible nook and object in his environment.

The child investigates when he begins to take things apart, when he opens the alarm clock, plays with "knock-down furniture," and wants to locate the squeak in a toy animal. He is trying to get at the bottom of things and to see what is in every bureau drawer, kettle, and box.

On the experimental level, imagination plays an important part. The spring from the alarm clock becomes the source of power for a model boat. The face of the clock becomes a disk; a broken roller skate, a wheel for a scooter; a new type of engine is assembled from old parts, and from his Erecto set he constructs new gadgets.

It is understandable how body coordinations are perfected as the results of the activity drive, but it is seldom recognized that the basis for thinking is also laid down. Extending beyond the recognition of terms for one's environment, the basis is laid for reflective and imaginative thinking which will serve the child as long as he lives.

It may be pertinent to note, although the idea cannot be developed here, that as the activity urge brings the child into contact with members of his family and playmates, the basis for cooperative attitudes is also laid down. Gradually, give and take must be recognized; the child has rights; brothers and sisters have rights, and playmates have rights. Attitudes of teamwork and prejudices become well set in these early years as a child responds to the strong urge to do.

II

Psychologists have recognized a skill hunger as one of the instinct drives. These tendencies to act may be recognized in the terms used to describe the hereditary urge—pugnacity, acquiring, hunting, collecting, hording, struggling, starting and withdrawing, and, of course, in the word play. How the urge is expressed depends upon the social customs of the group in which the child lives.

Running and jumping are activities, but so also are problem-solving, thinking, feeling, and hating and loving. All these responses must be thought of as phases of activity. When this is recognized, it becomes evident that education is an activity-experiencing process.

No educational theory ever supported the thesis that learning is a passive affair, or that knowledge could be pumped

into empty heads, or that skills can be learned without exercise. The controversy in education has always come when activity is so narrowly defined that such things as reading, thinking, and problem-solving have been excluded.

III

Life is a unit — an entity — but when it is compartmentalized into mental, physical, spiritual, and moral, and names are given, the trouble begins. We assign meanings to words, but, as meanings change, old ideas become locked in the words and confusion follows. Meanings, as expressed by words, must grow as society grows. Thinking must never be blocked by a tyranny of words.

In primitive societies life was simple. There were no sharp distinctions in the days or years. Children in their play imitated the adults in their work. Adults fished, hunted, built houses, and provided clothing to meet survival needs. Time was always provided for ceremonies, largely of a religious type. Many of the survival activities were done on a social basis and almost all of the ceremonies were group projects.

In the home, weaving was creative and so was cooking. Over the years and over the centuries designs crept into the weaving patterns, and symbols were put on the pottery, but the finished object was always useful.

The feasts and ceremonies were of deep religious significance and actually were the basis of group survival. It is true that occasionally a primitive tribe imitated a dance from another tribe, on a fun basis; but this was decidedly the exception. The fact is significant that the feasts and celebrations were carried on by the tribe or family. It was from such community projects—sometimes hunting as a tribal unit, but often dancing—that the primary social group was developed.

The Indians of the Northwest Coast held Potlatch feasts on every possible occasion; the birth of a child, marriage, death, the harvest and planting time. Preparation for these

meant months of cooperative work in securing food and gathering materials for the celebration. Among the Pueblo Indians of the Southwest, as an excuse for a community affair, they divide into groups for relay races, even the small child and the grandfather running distances appropriate to their strength. Activities such as these, though not on the individual survival basis, had much to do with the survival of the group.

The primitive pattern of life was very simple; food and shelter were provided; sleep was for recuperation, and ceremonies satisfied some inner spiritual need. Amusement and entertainment were unknown concepts; even drudgery would probably not have been recognized. Certainly there was no clear distinction between recreation and work.

It is when we begin to break life into parts and designate them by specific words that confusion arises. Words do not carry meanings; they merely stir meanings. A word is interpreted in the light of the individual's past experience. Experiences differ; the meanings of words differ. This makes discussion of any problem difficult but in considering words like *play, recreation,* and even *education,* the situation is confused. If we add the words *entertainment, amusement, work,* and *leisure,* the situation becomes chaotic.

Some words have a particular meaning in the present day which has nothing to do with their early derivation. Many people accept the concept that play is pleasant and usually worthless—a waste of time—and that work is unpleasant, performed under the pressure of necessity, whereas leisure provides a chance for escape from the routine of daily living.

Amusement and entertainment are words which seem to have specific meanings for society today, but they are too often only recognized when they are in neon lights. Although present-day meanings for play, work, and leisure are so vague as to be worthless, they are dangerous. It is difficult to interpret the value of children's play, the satisfactions which

may come from work, or the wise, satisfactory, and joyful use of leisure.

Of the various terms distinguishing types of activity, three are prominent; namely, play, work, and leisure. These groups of activities will have to be broken down into smaller units in order to clarify our thinking about what man does with his waking hours. No attempt will be made to discuss survival activities, such as sleep, rest for the purpose of recuperation, and eating.

IV

There are two reasons for forming a new concept of play: first, because of its tremendous educational importance in the life of the race and, second, because of the false implications which have grown up around it, largely as a result of the philosophy of asceticism prevalent in the Middle Ages and the Protestant Reformation.

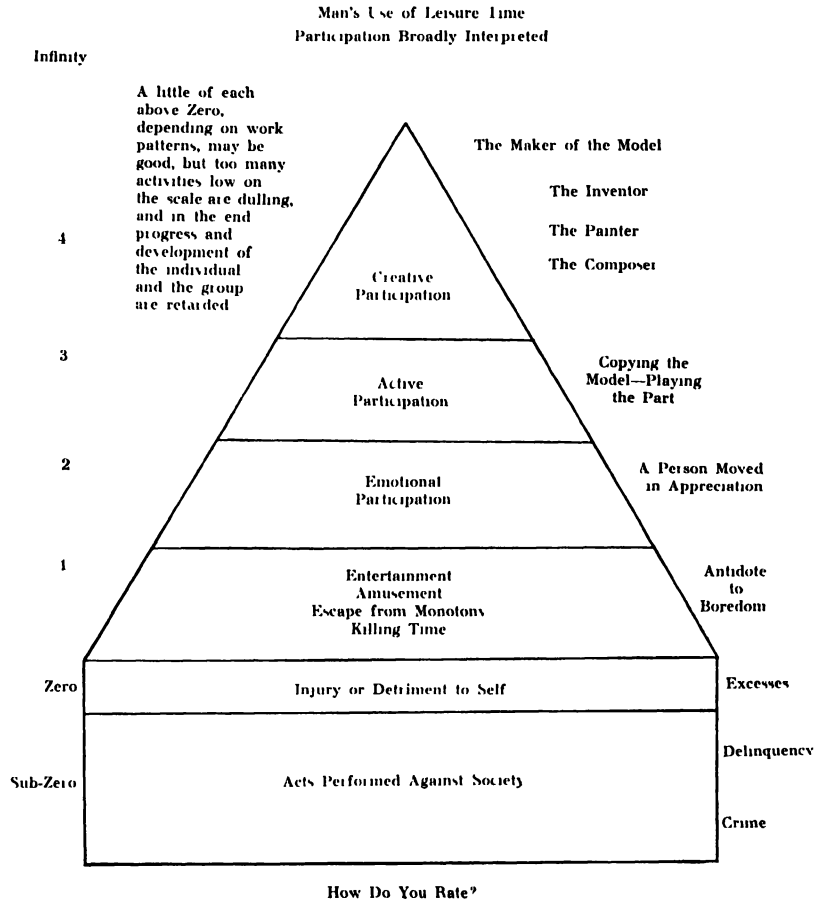
Probably there is no word in the English language so misunderstood, even hated, as "play." Admonitions are given as: it is time to give up childish play, put aside your play and now, get down to work. Play, which children want to do, is still thought of as an activity which lacks disciplinary qualities.

From the standpoint of the early Church, play was idleness and trifling as opposed to serious undertakings. It included gambling and licentiousness. Play was to be avoided —play was an instrument of the devil.

From the "Discipline of the Methodist Episcopal Church, 1792":

> We shall therefore inflexibly insist on their rising early in the morning . . . this is of vast importance both to body and mind . . . .
>
> On the same principle we prohibit play in the strongest terms . . . .
>
> The students shall be indulged with nothing which the world calls play. Let this rule be observed with the strictest nicety, for those who play when they are young will play when they are old.

As compared to this background concept of play, modern educators and scientists look at play activities as of utmost importance in the growth, development and education of the child. Our very physical growth is based upon the activity outcomes of long hours of vigorous play experiences. It is through play that the child channels the activity drive into a wide range of valuable experiences which lay the basis for education. When the energies and enthusiasm of the play drive can be tapped, the child can be guided into experiences



which become absolutely essential and basic to his vocational and recreational life.

V

Life in the race as well as life in the child started on the play basis or on the basis of enjoyable work. To be specific, play starts well down in animal life. Mother eagles take their young on their backs from their mountain nests. They dive out from under the young and let the young birds try out their wings. If the young falter, they come up underneath them to give them support and confidence; then out they go again. This happens over and over again until the young are taught to fly. Young kittens jump at a dangling cloth or a spool of thread. The puma has been described as "the most playful animal in existence." The young animal would amuse itself by the hour fighting mock battles or playing hide and seek with imaginary companions. This tendency to play can be recognized in young puppies. Puppies brought up alone as contrasted to those in broods play very little.

Kitten and puppies are alert to catch any moving object and can be trained to do many tricks. Otters seem to take delight in sliding down banks into water. Birds can be watched teaching their young to leave the nest, to attempt short flights and, later, longer ones until they are able to fend for themselves and the nest is deserted. Even if a nest has been disturbed and put into a different place, not far away, the adult birds will stay in the vicinity; and if there is a chance of the fledgling flying, it will be off into the air before many hours.

Animal activities might be called play acts, teaching procedures or pure instinctive responses. All, of course, had as their objective getting the young ready to survive and, in no small way, this is the objective of all play.

It is exceedingly difficult to distinguish this play drive from work. Children are interested in what adults call work; namely, activities that are partly motivated by removed rewards. They do not look upon work as disagreeable, if they

see reason for it. Children need to learn that there are some routine, even disagreeable, tasks which lead to enjoyable ends. A meaningful task will be recognized and children will respond with enthusiasm. They love to imitate.

Children are interested in the work around the home and in the community, and it is through this work that they develop meaningful concepts. "May I help?" is a well-known reaction of children. But the reaction of parents too often is "no, no, not now." The result is that children become divorced from a work-help concept and resort to individual, even selfish, acts.

This fear of play has done much to color our concepts of education. It has helped develop the idea that discipline comes through things you do not like. In fact, Mark Twain characterized schooling as "giving the children anything they thoroughly dislike."

Primitive societies did not distrust play; nor did Greek philosophers. They looked upon it as something basic to living today and upon which living tomorrow could be built. If through play the beginnings of many skill patterns could be laid down, the life of middle-aged people and those about to retire would not be sterile. Nature takes no chances. It puts a hand on the back of the child to guarantee that he gets some education through the activity process.

VI

The concept of work today includes a removed reward. A person may enjoy it, but he needs the weekly pay check. If work is entered into voluntarily, it possesses some of the characteristics of play and recreation. If it is hated, work is drudgery.

Historically, work and play—recreation as used by adults —were not widely separated. One day man fished because he was hungry and the next day he fished because he liked to fish. In a child's early years, everything is play. The young child follows his own drives and satisfies his own interests, for he has few compulsions. It is play to him to dump a basket of

assorted toys in the middle of the living room floor. There is a natural drive to sort and experiment. But, sooner or later, the toys must be put back into the basket. This last activity does not carry its own drive. There must be some satisfying end result, usually mother's praise, "That's well done, you are a good helper, I could not get along without you." Putting things away may become satisfying but—largely because of the compensation derived from finishing the task—an end result.

Another illustration of this work-play concept is that of two boys wanting to build a tennis court in the back yard. Permission is granted, but they must perform the task. This they are willing to do. They want to play tennis. The drive, however, is not in the labor; it is in the end product. Were the drive in the effort, they would keep on building tennis courts for the neighbors all summer. Building a tennis court is a voluntary piece of arduous labor made pleasant because of the ultimate goal. This is work. If it were done under compulsion and the boys did not want to play tennis, it would have been drudgery. When the work of building the court was finished and the net was up, the boys had their first set—this was play.

VII

The historical background of the dislike of work is readily understood. Life was severe; days were long, and there were many mouths to feed. Droughts, floods, and fire were disasters ever near. Famine and destruction were common. Man's effort to harness the elements and resources of nature was often in vain. Work seemed drudgery; it was hated. It robbed man of his freedom, but he dreamed of better days.

The concept of drudgery came from "a too-much basis." It really was not the work that was hated, but the quantity. Children love to work with father or mother if they can feel a part of it; if they can be important.

The concept of work is closely tied up to achievement. It involves mastery—creativeness. It was basic to the devel-

opment of art as man, bit by bit, added the concept of beauty to utility. Creative work is an essential human need.

VIII

In any discussion of leisure-time activities, it is to be noted that work and leisure supplement survival activities and religion to make life more worth while. There is a wide scale of values to be applied to the activities chosen for one's leisure. Below the zero line are all the unsocial and antisocial acts. These will be discussed later.

Above the zero line the use of leisure will be discussed on four levels: (1) spectatoritis type; (2) emotional participation; (3) active participation; and (4) creative participation. All of these types will be treated as forms of recreation.

On the first level, corresponding to the base of a triangle, where most people seem content to remain, is passive participation, called spectatoritis. Sometimes being a spectator has its value; for example, if a person can be sufficiently entertained to forget his fatigue. However, on the whole, these activities represent the boondoggling or merry-go-round type where the rider gets off just where he got on. The passive use of leisure may be classified as an escape. Amusement is higher on the scale, and entertainment is still higher. The greatest contributors are the radio and television, motion pictures and cheap literature, pulp magazines, comics, and some add pleasure automobiling. These have been labeled on the whole as "mental flop houses." At the zero line, one may be just killing time. They offer excellent opportunities for mechanisms of escape. One can get away from reality, at least for a time, but reality will be right there when the spectator gets back on the street.

IX

Leaving the lower part of the scale, we must consider participation. The delinquent, of course, is a participant but in the sub-zero section. The spectator is also a participant

in that he pays an entrance fee, but real participation is something different. Participation on any of the three upper levels must be thought of as active and creative.

One may participate emotionally in the creative efforts of another. When something touches your inner feelings or ties up with some meaningful experience, you are close to it. When someone expresses one of your felt but unexpressed needs, you are a part of it. You say, "That is what I mean. That is what I wanted to say. That is what I wanted to do."

After participating in such an experience, one is left on a high plane with a resolution to do something about it or with a clear view of reality. You have looked on but you feel a part of it. This may have happened to some of the audience at the play, "Billy Budd." You might see yourself in the position of the captain of the ship who had to make a decision. You know the painful experience. You know of the making of decisions based on rules and restrictions, even though the verdict be against your own judgment. You emerge limp.

You may witness a great motion picture, and there are great ones: "Woodrow Wilson," "The Quiet One," "The Search," "The White Tower," "Man of Aran," "Day of Wrath," or "The Treasure of the Sierra Madre," just to mention a few. In these, and in any worth-while one, you find yourself a participant.

You are a participant when you pledge yourself against intolerance, having seen a play like, "Mary, Queen of Scots," or "Saint Joan." You are a participant when, seeing a great tennis match, reading a good book, watching a baseball game, or studying an exhibition of weaving or pottery, you say, "That has meaning for me."

For some, emotional participation may come through music, and for others, through pictures, books, or the works of great sculptors. The possibilities of participating in the creative work of others is infinite. Each individual must choose his examples in line with his own experience and feelings. What is meat to one may be poison to another.

You are an artist, a participant, when you put into your creation that which lifts others, yet you are no less an artist when others feel not. You are a creator when you give expression to longings, although the longings are yours alone. You are just as much an artist when you can say to another that his creation fits your longings, when the sunset, the mystic haze of the mountains, a flower in bloom, or the touch of a hand gives wings to your unfulfilled wants. A rich background of experience is necessary to be an emotional participant.

X

On a level above the emotional, we come to active participation. It may be on a professional, wagework production or on an amateur basis. A great actor on the stage interpreting *Hamlet* or *Macbeth* is creating a part almost akin to the man who wrote them. Even basketball and baseball players did not create the games. They only play their parts. A singer may not have written the song; a dressmaker may not have made the pattern for a costume, or a potter may not have made the model, but whoever uses the music or the pattern becomes quite a different participant from the looker-on, even the one who is emotionally moved by the production.

XI

Creative participation stands at the apex of the triangle depicting the use of leisure time. On this level, a man makes the model, writes a book or play, and from his experience or imagination he creates a pattern. Throughout the ages, there have been great creators in all fields of art, science, philosophy, invention, and discovery. They are rare souls like Leonardo da Vinci, Columbus, Steinmetz, Gandhi, and John Findlay, who reach the creative level.

XII

When recreation is pursued on any of the above three levels, it will be a satisfying experience. Whoever may be the participant, he will be alert, active, and receptive. Life,

to these people, will be a great stream of water, fed by many tributaries. A tribe in Alaska believes that each day a man awakens he is a new man. The achievements and the faults of yesterday are erased. A new day is to be lived. And so it is after every great participating experience—you are a new person.

XIII

Amusement and entertainment are most difficult to define. Amusement, the amusement-park type, is unquestionably low on the scale and applies to a "merry-go-round" kind of escape. Entertainment, the musical-comedy type, may, on the other hand, be more significant, especially if the individual becomes a participant. Significance is added to any activity wherein a person recognizes an experience or an expression in which he himself seems to be a part.

XIV

In considering the use of his leisure time, the adult should realize that work and leisure-time activities emerge from a play base to a level on which one supplements the other to provide a well-rounded life. As previously stated, when an attempt is made to divide life into compartments it becomes only a medley. Any master in the art of living draws no sharp distinction between work and recreation; or, one might say, between labor and leisure, mind and body, or education and recreation.

What the world needs is a concept of integration. Leisure without work is empty, and work without leisure is meaningless. The integration of all phases of life into one unit is our present task. It was almost accomplished in primitive societies, but the industrial era has divided man. Life can, again, be unified by significant, meaningful activities.

XV

There is one type of activity for children that is almost free from the dangers of strain, fear, and worry and that is

what we call play. For years play was looked down upon, but scientific study has shown that play is, in most respects, the best, the ideal form of the exercise of powers—experience. Particularly is this true for younger children, but it is in large measure true as they grow older. Play is an activity which is suggested and guided by their own natures. It is varied for diverse budding capabilities, and, when free, it is seldom carried beyond the point where one activity interferes with the development of others. The eminent biologist, Herbert S. Jennings, of Johns Hopkins University, confirms the value of play. Said he, "The young child perhaps learns more and develops better through play than through any other form of activity." Opportunity for varied play under healthful outward conditions is beyond doubt the chief need of children. Comparative study of the mental and physical development of children to whom full opportunity for such play is given shows striking superiority, as compared with children to whom such opportunities are denied.

One of the most striking things in the development of modern physiology is its recognition of the great value of those pleasurable emotional states which may be classified together under the word "joy" and of the harmfulness of the opposite emotional states— anxiety, sorrow, worry, fear, pain, and the like. The condition of happiness, of joy, is that in which development is unhindered and flourishing; in which the functions are proceeding harmoniously; while worry, fear, and unhappiness are the marks of the reverse condition of affairs; something is blocked and is going wrong.

In his play, the small child needs an opportunity to fumble and experiment. He is endowed with a dynamic drive and a skill-hunger. He should be allowed to dabble in all types of activities. Luther Burbank stated this well, many years ago, "Every child should have mud pies, grasshoppers, water-bugs, tadpoles, frogs, mud-turtles, elderberries, wild strawberries, acorns, chestnuts, trees to climb, brooks to wade in, water lilies, woodchucks, bats, bees, butterflies, various animals to pet, hay fields, pine cones, rocks to roll,

sand, snakes, huckleberries, and hornets; and any child who has been deprived of these has been deprived of the best of his education."

Play, then, may be defined as an act which carries its own drive. The drive-to-do is inherent in the activity itself, needing neither adult pressure nor end rewards to bribe the child to take part in activity. To play is pleasant, and the child enters into it voluntarily. The child takes part, responding to nature's urge to do, and so it is through play that constructive skill-learning becomes the basis of childhood education.

Play is, in fact, the process through which the child is educated. From the standpoint of total adjustment, and of optimum health and character, play must be classified as one of the most basic needs of childhood.

While play is a word which refers to childhood experiences, recreation is an adult word. Through recreation, the adult is able to supplement work experiences for rounding out his life. It is the play drive expressed in leisure-time activities on a higher age level.

CHAPTER 6

MAN MUST BELONG

When man belongs, he is loyal to his group. This is a basic human need. Those who are beyond the inner circle do not count. They are the foreigner, the family in another group, the "kid" on the other side of the tracks, or the owner or guardian of goods who is not known. Outsiders are "you and yours," as compared with "mine and ours." Group tensions arise because of differences in customs, ways of living, eating, or dressing, plus, of course, ways of worshipping and differences in language and race.

I

Primitive people recognized that youth must be inducted into the group in order to get a sense of belonging. They recognized that this must be an emotionalized process, utilizing ceremony, song, magic spells, purification of "body and soul," and all other devious ways of tapping the imagination. The stage settings were dramatic, the dancing flames of immense campfires with all the mystery and magic of darkness and shadows, heightened by the rhythmic chants of hundreds of singers.

By these means, flood tides of emotions were loosened. It was a time of decision, purging the individual of all selfish motives and, at the same time, a consecration of self to ideals. These were teachable moments when life decisions were made, when halting, halfhearted good decisions became set in dramatic behavior patterns.

Thus did the ancients believe in the importance of the belonging concept. A classic in history was the oath taken by the Athenian youth. Note the group concept in this ceremony.

We will never bring disgrace to this our city by any act of dishonesty or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideals and sacred things of the city, both alone and with many; we will revere and obey the city laws and do our best to incite a like respect and reverence in those above us who are prone to annul or set them at naught; we will strive unceasingly to quicken the public sense of civic duty. Thus in all these ways we will transmit this city not less but greater, better and more beautiful than it was transmitted to us.

II

American Indians remain to this day as an excellent example of the use of ceremony for inducting the adolescent into the tribe. We have the incident of a whole Pueblo tribe defying the United States government and announcing its readiness to go to jail in defense of the issue of the suspension of the initiation training of its boys. The government at Washington knew nothing of primitive custom but assumed that the boys were bad boys, since "most Indians are bad Indians." The tribe knew that its hold upon the future—the persistence of its tradition, its religion, its emotional orientation, and its ancient soul which involved the world-soul—was dependent on adolescent disciplines.

The tribe prevailed. We who were close to the Indians watched the disappearance of boys from public view. Even their fathers saw them no more. After a year, sometimes eighteen months, the boys returned—from the underground kivas, from the pathless areas of the Sagre de Cristo range, from the hidden crag where perhaps burns the mythical everlasting fire. They returned radiant of face, powerful of body, modest, detached. They were men now, keepers of the secrets, houses of the Spirit, reincarnations of the countless generations of their race; with "reconditional reflexes," with emotional bonds to their community formed until death.

The supreme moment for coordination, integration, and orientation which is destined to be permanent is adolescence. That is a sterile truism to ourselves and to the world today,

an affirmation with no pragmatic consequences. The control of adolescent tides is less than the control of floods of the Mississippi. We are grateful when, like floods, they subside. Preachment and negative control are still essayed; but adolescence, rightly and uncompromisingly, rejects us. What can be offered adolescence as a substitute for the ancient ceremonies?

Why should primitive people be called "uncivilized," aborigines—not the Red Indians alone, but the primitives and minorities of all continents—who offer to their adolescents life; who give them the most romantic tasks, the most solemn, the most mysterious, the most burdened with fate that inherited tribal wisdom can devise; who make of adolescence the crisis of second birth and the marriage of the individual with the race and the marriage of the race with the universe?

III

Belonging was considered a must in the education of youth in all early and primitive societies. Youth must feel a sense of being needed, being trusted, being wanted. It must be their tribe, hence it must be good. This cemented the social unit; this meant survival and social development. Many people took part in work activities. Side by side with their parents and grandparents in the hunt or in the fields or home they performed useful tasks which were interesting, sometimes thrilling. In leisure time youth also participated.

For centuries it has been recognized that group spirit leading to a sense of unity can be well established by participating in recreational activities. Utilization was made of competitive activities and "feats of skill" at many of the initiation ceremonies in primitive societies. These activities became, in many instances, the central theme of the ceremonies and helped to establish a strong spirit of unity. Games and sports had secured their place on very realistic ground long before philosophers, poets, and sculptors voiced appreciation of their beauty and value.

The national festivals of the Greeks became a unifying element of society. Sports and games are also prominently mentioned in the records of the Orient as belonging to the "six arts." Contests helped to knit the group more closely.

The American Indians, undoubtedly having an Oriental background, used games and contests in a similar way. In the great relay at Taos where the north Pueblo contests against the south, every available individual participates, including little children and grandfathers. At other times, mothers with small children strapped to their backs dance through all-night ceremonies. The children are deliberately kept awake so that they may be participants.

IV

The belonging concept is not just a youth need; it is a human need. Man does his best work when standing shoulder to shoulder with his fellows in some group-approved objective. The roots of man's strength sink deep into the social group. He must have what Overstreet calls "linkage," a sense of being tied to others in the struggle.

Life is an "I-we" concept. The "I" represents the old survival drive that kills when interfered with. The drive exists in a day when man should not kill. More and more the strength of the individual lies in the group. All live or all die together.

V

The establishing of the belonging concept is essential when nations have minority groups and when they attempt to educate the handicapped and provide an antidote to delinquency.

How many of our problems could be solved if we could give the members of minority groups a sense of belonging. Too often they have been "second-class citizens." They have been wanted in times of war and other emergencies and then set aside, just outside the circle.

A year or so ago, I was at Atlanta at a game between the Brooklyn Dodgers and an all-white team. This was to be the first time that an opposing team including a Negro player was to meet an all-white team, in the South. It was a tense day. Anything could happen. The crowd was about equally divided. Law enforcement officers had been brought in from miles away; there were some boos and cat calls and some threats. This might be a day of disaster. The first inning was dramatic. Two men got on base and the "clean-up man" was ready, a smiling gentleman, Jackie Robinson. He bowed to the white group. He bowed to the Negro group, pulled down his cap and squared himself at the plate. A kind Providence must have been his guide, for the first ball went for a "three bagger" and the entire audience, Negro and white, rose and cheered for three minutes. The tension was over. The law enforcement officers could go home. Jackie Robinson belonged.

VI

What the handicapped child needs is a sense of belonging. To be set apart, to be waited upon, to be of no use is tragedy. It is a proud day for the little girl who, with her first braces, proudly emerges alone, for the first time, from the washroom. She says, "I went alone." We noticed her fingernails were clean. "How could you do that with one hand?" she was asked. She replied, "I put a vacuum cup on the back of the brush and stuck it on the glass. I did it all myself." If tasks can be found, if games can be adjusted so that the handicapped child feels significant, progress toward normality will be fast. She can belong.

VII

What makes a boy delinquent? He thinks in terms of "you and yours," not "we and ours." He sees no relationship between his interests and the interests of family, school, or community. Some years ago I found myself addressing a

large audience of Western Union delivery boys. On the way to the platform the presiding officer, a boy, showed me their code. The first line said, "A Western Union boy does not steal a bicycle." I said, "That is great. It must be a temptation. You really need bicycles. That must sometimes be a hard rule to follow." With real pride in his face he said, "Yes, Sir, a Western Union boy never steals a bicycle from another Western Union boy." Within their small group they had a sense of belonging, but this stopped at the border.

If our young people can be brought into the group and can be made to see the significance of the word "ours," many problems would be solved. The delinquent, by and large, has not felt he belonged in the home, school, or community. He is denied affection at home and acceptance in local groups. Markham shows us the way to enlarge the belonging concept:

> He drew a circle and kept me out.
> Heretic, rebel, a thing to flout,
> But love and I found a way to win,
> We drew a circle and took him in.

VIII

Together with the potential delinquent, the handicapped and members of minority groups, all men need to have a sense of belonging. Cities have become deserts of loneliness because it is more difficult to feel a part of the group there than in small communities.

To have made something or have done something significant and have nobody mention it or know about it is deadly. At times of crises, people are pulled together, sad to say, because of fear. This was true at the beginning of World War II, but, later, they drifted apart. What a world this could be if we could take time to say to those who accomplish, "Well done."

IX

Through accomplishment, by work and craftsmanship. people would seem to indicate a failure of social institutions

to prepare them with adequate skills and attitudes for the wholesome use of leisure. One-half to three-fourths of them appear to have no hobbies or any form of creative recreation. The Regents' Inquiry in New York State reported that 45 per cent of the high school graduates were without hobbies. In an American Youth Commission's study only 4 per cent mentioned hobbies or cultural activities as part of their three principal leisure-time activities.

Reverend Doctor Robert J. McCracken, pastor of Riverside Church, New York City, said recently, "We are raising a generation that has a woefully small stock of ideas and interests and emotions. It must be amused at all costs, but it has little skill in amusing itself. It pays some of its members to do what the majority can no longer do for themselves."

X

In the so-called normal group, there are at least two significant ways in which we can acquire a sense of belonging. One is through work and the other through creative recreation. The belonging concept is usually based upon achievement and no man can grow to cultural stature without it.

One may belong because of his work. A good workman is proud. Part of his pride is in achievement, but part comes from the recognition given to him by his group. The good man, the good worker, and the happy man are one. The records of history show that most men must depend on work achievements if they are to acquire a belonging concept.

When work loses its significance, recreation offers an opportunity for achievement. The definition of recreation on its highest level centers around those activities which may become a spiritual outlet for man's creativity, when work no longer supplies satisfaction. Recreation becomes then a must, a human need, a need for the individual to attain stature, a need to tie him into his group and to bind society together for cultural experiences.

CHAPTER 7

MAN MUST WORK

What man really wants and needs in life, if he is to enjoy a sense of belonging, is an opportunity to have challenging work. He needs more than food and other basic elements of existence, although he needs them desperately. Man is not an oyster. Fortunately or unfortunately, he can think and feel. He makes comparisons and knows that others are "sizing him up." By his work he shall be known, and by his work he can achieve a linkage with his fellow men.

I

Through accomplishment, by work and craftsmanship, man's ego, small enough at best, gets a chance to expand. His work is partly himself. There is an eighteenth-century motto:

> No handicraft can with our art compare,
> For pots are made of what we potters are.

The corrosive effect of idleness may be seen on all sides. In the French play, "The Harvest," a lonely, discouraged man, with no work, holds your sympathy. Like a crazed animal he is beating himself to death against a cage of his own making. The moment he has work and companionship to appreciate it, he has an audience. He has a message; his body is erect and eyes are bright. He belongs. He has significant work.

What man wants and needs, if morale is to be built and maintained, is an opportunity to work; but, mark you, this is no plea for long hours of repetitive wagework. This is no defense of drudgery for drudgery's sake. This gospel concerns challenging work, world work, where the individual has sufficient skill to bring him within reach of success, so that he may have the expanding joy of achievement, lay-

ing the foundation for normality—work with security, the only foundation for normality.

II

Leisure alone is not enough to satisfy; neither is work unless it has significance. Recreation and work, together, make for fullness. To people who do not work, leisure is meaningless. To people who are overworked, leisure may become just as meaningless. It would be difficult to imagine anything more inane, useless, dull, or miserable than, day after day, having nothing significant to do either in work or leisure; or being so exhausted that leisure cannot be used constructively.

The struggle for existence, to eat and to provide for his own, has not been man's greatest enemy. Very often it has been a stimulant to his lagging, puttering spirit. We get kicked into activity by a hostile environment and, as a result, develop from an unorganized nervous system a brain; build a motorcycle, paint a picture, write a poem, construct a bridge, and create a civilization.

III

There is a normality for which the gospel of work is a foundation. Basic to normality are joy and happiness. But what is happiness and what is joy? Certainly not the "eat, drink, and be merry" concept. Is happiness merely the fulfillment of a dream of enjoying idleness? This may satisfy for a time, but the joy which makes one look forward to life from day to day is concerned with challenges; not with the monotonous struggle which thousands of people face each morning when they waken, a day just as yesterday and just as tomorrow will be. To face a day of failure, with no work to do, no new tasks in sight, no chance of success, is unbearable. Nor does happiness come to the individual who wakes each morning with the same query yesterday and tomorrow: What shall I do to fill the hours?

Happiness comes from facing meaningful challenges where there is a reasonable chance of success. We crave struggles where the outcome is in doubt, where there is no guaranteed success or certain failure. There may be success today and failure tomorrow but we take delight in exercising our talents. If failure, we save ourselves from a superiority complex and, if success, from an inferiority one. It is in struggle that man has always been spurred to significant action.

IV

Primitive life was a game where the stake was life or death, and, from the biological standpoint, the stake is still life or death; without challenges, man atrophies. From a balanced struggle we gain in stature. The type of joy in struggle for achievement is a far cry from the pink-lemonade, merry-go-round, Coney Island, movie thrillers, radio, and television mania which has infested this pleasure-seeking but not pleasure-finding generation.

In considering work and struggle Ida M. Tarbell wrote, "The most satisfying interest in life, books and friends and beauty aside, is work—plain, hard, steady work."

Franklin D. Roosevelt adds, "What do the people of America want more than anything else? In my mind two things. Work—work with all the moral and spiritual values that go with work. And, with work, a reasonable measure of security—security for themselves and for their wives and children. Work and security—these are more than words. They are the spiritual values, the true goal toward which our efforts of reconstruction should lead."

Work which is raised to the level of workmanship—work with at least a low minimum of security represents the pattern of normality. A level of security, following today's repeated guarantee that no man shall starve, should be sufficient to maintain respectability. Guaranteed security beyond this is very likely to rob the great mass of men of the "mainspring of action." Such a guarantee would take away the

thrill of struggle and would be comparable to a situation where the outcome of a game was guaranteed. Yet struggle without the minimum guarantee may so paralyze individuals with fear that they cannot function normally.

V

Joy and happiness which lay the basis for normality are a result of a struggle always balanced between challenge, with its touch of thrill, and the chance of success—hope. Work more nearly conforms to this struggle pattern than many leisure pursuits, but leisure chosen with some intelligence would suffice.

Primitive life presents this struggle pattern in work and, while not attempting to turn back, we may at least learn from the lessons it teaches. All work in primitive life was craftsmanship. All work forms were conventionalized into beauty. All work was social and had magical or mystical implications. Even today no stuff on which one works is dead stuff. The earth where one plows and reaps is a living, titanic being. The state of being of the emotions of the worker passes into the fabricated product. Beyond the stone or wood is a resisting or cooperating will. In ways that no material technology can hint, the worker's quality and intensity of life are controlling in the technological process and give predestination to the seed which he plants and to the house which he builds. Hence there is invocation, song, magic spells, purification of body and soul—the concentration of the whole nature, of all the creative powers. The worker must be an athlete and magician in body and in soul.

It is from this high point, occupied during tens of thousands of years, not perhaps among all but among many races, that so much of our work, any and all industrial operation, has declined to the unintegrated, repetitious, physically void, indifferently objective manipulations of today. This devolution we cannot wholly reverse but we can acknowledge it or we can seek to compensate for it in other regions of life,

possibly leisure, and seek to bring again, to work, the significance that it had in primitive life.

The extent to which work has magical and spiritual significance is brought close to us today in connection with our own American Indians. They do not make a distinction between the concepts of work and recreation or even play. They do not know the meaning of leisure. All their activities have significance; all represent a phase of work, although much of it is far removed from the vocational concept.

One also feels the true value of work when he converses with a genuine craftsman—silversmith, woodcarver, or potter, shoved off the main streets in large cities, forced into back alleys or to the seventh or eight floors of walk-up buildings in an attempt to reduce overhead expenses and to compete with the "machine age." Such a worker has a gleam in his eye when he speaks of craftsmanship.

VI

Modern work, even machine work, need not be mere drudgery. This is contrary to the usual viewpoint that with specialization comes a loss of interest in creation. Life involves a certain amount of drudgery—a certain amount of routine organization. The stigma may be removed if somehow the work that is undertaken can acquire meaning. If, for example, the worker has some voice in management, some voice in the disposition of the final product, if the worker can achieve the sense of belonging, if he can serve on a committee and feel that he is having a chance to express himself, much that is called drudgery will no longer exist. It may be quite possible that democracy has, within itself, not only elements that will save it but possibilities which may lead to the ultimate solution of the problem of leisure. Hours that may be given to improving conditions in factory or community, to serving on health or welfare committees—being of some consequence in the group—may absorb, in a most worth-while manner, a considerable amount of leisure time

created by the very process of specialization. It is entirely possible that work viewed from this point of view may still have within itself the values contained in much of primitive work.

In a recent interview, Henry Ford, III, indicated that one of the objectives of the Ford Automobile Company was to organize the work so that each individual would feel a personal pride in his contribution. This is a great ideal and regardless of how difficult it may be, there is still a chance that it may be accomplished.

Lemuel R. Boulware, vice-president of General Electric, said at a recent conference on "The Pursuit of Happiness" that a new way of living is being developed for workers. He said, "The first step is setting up two-way communication between the individual employee and his immediate boss—at each successive management level right up to the top. . . . We find workers want spiritual satisfactions—they want a sense of belonging—they want a feeling of worth-while accomplishment—they want the work to be interesting and gratifying."

VII

Most of the great achievements of man have been closely tied with his life or wagework—our survey indicates 92 per cent. In more humble circles, the same thesis can also be sustained. Pioneer workers were known for their craftsmanship. The Studebakers, proudly looking at a wagon in front of their blacksmith shop in South Bend, Indiana, could say, "We made it. Of course, we must sell it, but we are proud of the work." The butcher, the baker, the carpenter, and the stonecutter were men proud to work for wages. The whip of necessity did not deter them from being good workmen.

VIII

The history of creative art is interesting. Through the ages, man slowly but surely added a touch of beauty to utility. Pots were decorated, designs were woven into rugs,

the walls of caves were painted, objects were made symmetrically and beautifully, All were made for use but, little by little, beauty was added.

Happy people are those who have produced things. Bored people are not only unhappy but they produce nothing. Boredom is certainly a sign that we are allowing our faculties to atrophy. What bored people want more than leisure or a holiday is some hard, significant piece of work which may include a little drudgery, but, if the end is significant, will be a boon.

There is, over and over again, a challenge to be met in leisure earned, unearned, or enforced. It takes a highly intellectual person, with a background of accumulated skills, to enjoy leisure or to make it profitable. Most of mankind had better count on working even at the expense of a little drudgery. Probably the highest tribute ever paid to man as a worker was paid to Stradivarius by the writer George Eliot, when she had him say:

> "—when any master holds
> 'Twixt chin and hand a violin of mine,
> He will be glad that Stradivari lived,
> Made violins, and made them of the best.
> The masters only know whose work is good.
> They will choose mine, and while God gives them skill
> I give them instruments to play upon,
> God choosing me to help Him.
> He could not make Antonio Stradivari's violins without Antonio."

Many men, thoughtful observers of life, have found that work may be a blessing, often in disguise. Thomas Carlyle has said, "There is a perennial nobleness and sacredness in work. In idleness alone is there perpetual despair. Blessed is he who has found his work; let him ask no other blessedness." Ralph Waldo Emerson felt, "Nothing great was ever achieved without enthusiasm . . . . The reward of a thing well done is to have done it." Robert Louis Stevenson expresses

the sentiment in the phrase, "I know what pleasure is for I have done good work." Abbe Ernest Dimnet writes, "For years America was regarded as an earthly paradise, not because everybody could play, but because everybody could work—work is synonymous with happiness." Kahil Gibran in *The Prophet* adds the final crown, "And if you cannot work with love but only with distate, it is better that you should leave your work and sit at the gate of the temple and take alms of those who work with joy."

IX

History is rich with the examples of men who felt the significance of work and stuck to it steadfastly. For an illustration let us look at the crowded market place of Florence in 1452. We find all the people of Florence gathered for a great celebration. Although in a different age and in different dress, these Florentines are much like us Americans. They are a successful people and govern themselves. They will later be called "the most republican republic in all history." They extend their trade in all directions and all the world is in debt to them. They are gathered on this day in 1452 not to celebrate a great military victory. The doge in all of his splendor is here, but the eyes of the populace are fixed on an old bent man of seventy-three. All of Florence is gathered for the dedication of Ghiberti's bronze doors for the Baptistery of their Cathedral. This man has spent fifty years of his life casting these doors. He started as a young man with the impetus of winning a competition in the field of art. For fifty years he and his associates, oftentimes hungry and cold, worked under the most discouraging circumstances. They prepared model after model, rejecting one after another in the search for greater perfection. From his associates who absorbed his philosophy and his techniques, came many of the brilliant leaders of the artistic renaissance—Donatello, Luca della Robbia and Andrea del Sarto. For nearly five centuries the doors to which Ghiberti gave his entire life have been held as supreme examples of perfect artistic workmanship.

One can still stand before them and feel the thrill of the creator who lived but three years beyond the dedication. Michelangelo termed them "fit to be the gates of Paradise." Many years later the cynical French writer, Dumas, remarked of them, "Nowhere else in the whole world can you find an illustration of a lifetime superbly spent on one task."

There are many today who do not agree with this notion about the significance of work which carries the concept of achievement through craftsmanship. This nation has had its full share of materialists and cynics who scoff at the worthwhileness of achievement. There are plenty of people, even within our universities, who look always for the easy way, the shortcuts to accomplishment, partly, I suspect, as a result of our rating accomplishment in terms of grades, courses passed, and degrees. We have been too prone to proceed on the theory that all work is drudgery, a curse placed upon man—"by the sweat of thy brow shalt thou earn thy bread"; too prone to accept the philosophy that work is something to be gotten out of, that the real objective of life is the comfort and ease that comes when all necessity and discipline are removed. Only a moment's reflection and keen observation of those about us would show the error of this philosophy. When work loses its significance and leisure turns to "dust in the mouth," as it has so often, then man has lost one of the spiritual forces of life.

Work—creative, challenging, and meaningful—is one of man's significant wants—needs. It is a hand on the back. It is one of man's great blessings.

CHAPTER 8

LEISURE—A HUMAN NEED

Today, as in days gone by, we think of leisure as time freed from the survival needs. It may be earned, after the work of the day, or it may be unearned, because of the production of others—usually parents. Leisure, then, is merely part of a 24-hour day. It carries no connotation of quality which is judged by standards set by society.

I

How to use leisure to contribute most to the happiness of the individual and the welfare of the group is a question facing education. Sir Richard Livingston comments: "Aristotle may have gone too far when he said that the object of education was to help men to use their leisure rightly, but we have treated the majority as if they were to have no leisure, or as if it did not matter how they used what leisure they had. Art, music, science, literature were for the few. The rest were disinherited from some of the purest and highest pleasures. They might be machines or animals; men in the Shakespearean sense they could not be. That is the type of democracy with which we have been and are content . . . . Fifty years ago the employment of leisure was no problem for any but the well-to-do, who mostly wasted it. Today, it is becoming a commonplace of education."

The use of leisure has ranked high along with education of the young, religion, organizing the family around the home, and work as a basic human need. Leisure has been the means of attaining most of these objectives. In fact, it was in leisure time that the education of the children, solidifying family life, and religion were carried on.

The possibility of misuse of leisure was recognized early in the life of man. In the late days of the Roman civilization,

leisure took the form of great spectacles. There were slaves to do the work. Dissipation became prevalent and the moral fiber of the people was broken long before the walls of the City fell. During the Middle Ages there was little leisure and the accounts of its use meager, but certainly it was not considered highly as compared with work and worship.

II

The evaluation of leisure-time activities, qualitatively, is a difficult task. One's estimate of values is closely linked with his likes and desires. Many of these turn out to be mirages. It is ironical indeed to get what you want and find out you do not want it. Men have made bad choices—even have lost freedom—and not known it for a hundred years.

A study of the nature of society and the nature of man will throw some light on how to choose wisely. Psychology endeavors to analyze man's nature. Sociology will show man's close relationship and dependence on his group. History presents a record, partial but valuable, of how well man has judged the present in the light of tomorrow.

The following criteria may be applied to an activity to determine whether it is harmful or helpful:

Criteria which tend to place an activity low on the scale of individual and social values:

Activity would:

Be forced on the individual—drudgery and slavery.
Contribute only to the individual.
Have artificial motivation.
Lead on only to more of the same kind.
Have no way to compare self with others.
Be non-creative.
Be routine.
Be of a "merry-go-round" type.
Be carried on for reward only.
Be disliked, even hated.
Undermine health.
Contribute to tension.
Exploit others.
Make tomorrow feared or dreaded.

Criteria which tend to place an activity high on the scale of individual and social values:

Activity should:

Have an inner drive (play concept).
Contribute to group objectives.
Be genuinely interesting.
Be of chain-reaction type.
Build stature through self-confidence.
Stimulate self and group evaluation.
Be creative.
Challenge ingenuity.
Be valuable for its own sake.
Bring happiness to the participant.
Contribute to health.
Offset tension.
Have approval of large groups of people over a long period of time.
Include others in the plan (service).
Contribute to fullness of life.
Promote a "travel hopefully" philosophy.
Allow an individual to let down, relax, even daydream.

It is fully realized that no one criterion can place an activity high on the qualitative scale. For instance, delinquency and crime can have an inner drive, can lead on to other activities, and can even give the individual status in his group —small or large, as it may be. But when they are judged by the long range, individual and group criteria of "creative," "interesting," "offset tension," "relaxing," and "uphold tested group standards," the evaluation process takes on significance.

III

These qualitative aspects of leisure take on real significance in an industrial society when wagework has become routinized and hence in many instances disliked. As work becomes routinized and mechanized, recreation—use of leisure high on the scale—becomes more and more important as fulfilling a cultural need. More and more then the culture of a people living in industrial societies will be characterized by the use made of leisure time.

Recreation at its highest point cannot be thought of as opposed to, but as a complement of, work. This is why the unemployed, or a leisure class, if we ever have one, can never enjoy themselves. They may have idleness, but they seldom make constructive use of their leisure. Leisure will be fully enjoyed and profitable only when it supplements work.

Upon what basis do we stand when we say leisure-time activities are a human need? How do they contribute to the fullness of life? What inner feeling do they satisfy? Why is life one-sided without them? There are a number of reasons.

IV

In any society one needs to have an opportunity to let down and dream. To get out of the stream of life with its pressures gives one an opportunity to see things in wholes. Thousands of experiences are stored in the subconscious mind. Many of these may rise to the surface if not kept submerged by the urgencies of meeting schedules.

A story is told of a group of Englishmen crossing the Gobi Desert in a caravan. They were behind schedule; they wanted to rush. Each day they pushed their guides farther and faster. If they could keep this up they could meet a schedule. One morning when about to start they noticed that nothing was ready. The camels were not loaded; the guides were not prepared. "Why," said the English leader, "are we not ready to go?" One of the workmen responded, "We are waiting for our souls to catch up with us."

A worker in our southern cotton fields expressed this loafing idea in another way:

I ain't gwine a work till my dyin' day:
'F I ever lays up enough
I's gwine a go off a while en stay,
I'll be takin' a few days off.
Case de jimson weeds don't bloom but once
En when dey's shed dey's shed.
En when you's dead, tain't jis a few mont's
But you's gwine be a long time dead.

While lolling on the beach, going to a movie to forget your troubles, attending a college football Roman holiday, and laughing with a comedian have a small place in a day's program, there is a limit to their value. Because a little may be good, more is not better. The danger is that people will be content to putter and never bestir themselves to creative effort. Hence they withdraw, avoid challenges, and step out of life's stream.

V

Another justification of leisure is to give man an expression outlet. Recreation supplies an outlet for the activity drive. From the small baby's squirming, pulling, and pushing in his attempt to reach for erect posture and the things in his environment on to the ceaseless diversities which man enters into, we see this drive. The drive may be expressed high on the scale in terms of the explorer, inventor, discoverer, or in the limitless types of hobbies. Or it may be seen on lower levels in terms of gangsterism, racketeering, and crime. Recreation offers a positive outlet and as such is satisfying.

VI

Leisure-time activities might well be the antidote to fatiguing and distracting elements which seem inherent in our industrial, urban life. Hand skills are of particular importance; when the hands get into action working on a lathe, playing golf, making a garden, baking a cake, or fixing the screen door, worries, fears, and unsolvable problems are forgotten. Under the law of attention everything is forgotten except the task at hand.

VII

Leisure offers opportunities for individuals to share in the cultural creations of man from primitive days to his own. Music, sculpture, paintings, and crafts may appeal to some. How men have lived may interest others. What men

have dreamed about may fascinate many. All are uses that can be made of spare time.

VIII

There may have been little physical exertion in the work day, but there may have been many annoying inhibitions. An individual may be thwarted, blocked, unable to complete tasks, and he feels tired. Decisions of great importance which involve human lives have had to be made. This is fatiguing, and at the end of the day a man says he is jumpy. Under such conditions, he cannot rest or sleep as his mind keeps racing on. *Mental fatigue* is the popular name for this condition. Recreation is an antidote. If the individual can lose himself in a hobby, a good book, in music, or in a stroll through the park, the tribulations of the day drop off his shoulders. Recreation helps to create a sense of integration.

Recreation is a means of restoring normality. What Burnham has called "all thereness." Normality is merely a condition of harmonious being; it does not happen by accident; nor is it a gift of the gods. It comes about by formula. It is the outcome of a way of living. Recreation has not only played an important part in the treatment program of the mentally ill, but it has kept patients well.

The disintegration which seemed to go with mechanical advances threatens the lives of millions. Each individual has a breaking point beyond which he cannot be pushed. Last year seventy-five thousand beds were occupied by mentally ill. Over 50 per cent of all the patients in veterans' hospitals have some type of personality disorder. This emotional maladjustment is costly in energy, time, and money. One must pay in one way or another for disappointment, frustration, insecurity, and hostility. A continuance of these situations results in various phases of depression, anxiety, fear, suspicion, hatred, and persecution complexes. Dr. William Menninger and many other psychiatrists believe that recreation on the participation level has a great contribution to

make not only to keep people well, but to get them well after disintegrating nervous breakdowns.

IX

Recreation is a socializing force. If you want to know what a child is like, watch him in his play. If you want to know an adult, watch him in his recreation. If you want to influence the child or the adult, give some direction to leisure-time activities. The socializing effects of work are largely gone. There are very few community work projects like barn raising, butchering, and threshing. Many times a man does not know the worker next to him, and what is worse does not care to.

The vital part which the face-to-face work contacts played in primitive and pioneer life is only recently coming to be understood. History repeats itself. A hardy, thrifty, cooperative people accumulates resources, becomes urbanized, and sometimes mechanized, and develops a climax of culture, wealth, and power; then it becomes flabby, corrupt, decadent, and descends to obscurity. Egypt, Assyria, Persia, Greece, Carthage, and Rome are examples. Western civilization may be next.

X

Leisure-time activities offer many opportunities to restore the face-to-face contacts around which civilization developed. Witness the development of the square dance and the many community festivals, playdays, and pageants. Witness also the activities of young people as they mingle with those of other countries. Socialized contacts are made through recreation. It is a need; it is a must.

XI

Leisure time offers an opportunity for creative experience. Below the conscious level, all of us have powerful psychological drives that seek expression. In other days

they were called instincts, but today are termed urges, drives, and hungers. We are born with them, and they serve as the chief source of our energy throughout life. One of these powerful drives is the drive to create. Many people are thwarted because of their work, limited opportunities about the home, or lack of finances. Too often in work or school people merely follow instructions and work within limitations set by others. Recreation offers many satisfying opportunities for unhampered creation.

Albert Schweitzer, in his *Philosophy of Civilization,* calls attention to how men's "creative and artistic powers have atrophied." He also indicates that man cannot develop on a high spiritual level unless he is given an opportunity to release his creative urges. He must have something into which he can "put his whole power of thought and his whole personality." In only such a way can wholeness be attained.

XII

Leisure offers an opportunity to belong. Alone man suffers; through belonging he gains stature. In an experiment already referred to, the characteristics of some ten thousand happy people have been reviewed. In almost every instance these people were busy; they felt a loyalty to some group. They had a sense of being needed and wanted. They belonged. There are still opportunities to belong through accomplishment in the fields of science, art, and music as a work basis, but most people will find their opportunities for belonging in some recreational activity.

XIII

Leisure time offers an opportunity for accomplishing democratic ideals. This concept of the rights of all men is age old, yet it was only written into statutes with the formation of our Constitution and the Bill of Rights. Here it is written down that all men have some inalienable rights, among which at least were "life, liberty and the pursuit of

happiness." This concept of equality was not universally agreed upon by our founding fathers. Alexander Hamilton then was an unbeliever. He contended that all communities divide themselves into the few and the many—"the first are the rich and the well born, the other, the mass of the people. . . . The people are turbulent and changing; they seldom judge or determine right. Give, therefore, to the first class a distinct, permanent share in the government. They will check the unsteadiness of the second, and as they cannot receive any advantage by a change they, therefore, will ever maintain good government."

XIV

Leisure offers at least an opportunity for all people to participate in activities which are basic to a really liberal education. These basic qualities to full living are not only matters of school and college education, but of participation in a wide range of cultural creative activities.

If leisure time is a human need and wholesome recreation a must, then individuals must be participants, not sideline sitters. The higher up the scale where emotions are tapped and the creative urge can be expressed, the more the human need is met.

Only a few have been great creators, but the possibilities of having more who create are great. Our neurologists claim that not 10 per cent, maybe not 1 per cent, of our creative capacities are even tapped. Great breadth to childhood experience might guarantee many more creators; surely more who can appreciate the beautiful and the meaningful.

The beginning of creative experience in youth is seldom recognized. It is choked off by unappreciative parents, killed by sharp criticism of teachers and parents, and blocked by state education department and college entrance requirements. It is pushed aside for "fundamentals"— the adult world's fundamentals, not the child's.

It is encouraging to realize that the approaches to creative activities are legion, or, possibly we should say, the trails to the goal are legion. Anything the individual may want to do which to him seems significant becomes a trail. The creative person may be in any worth-while activity which seems significant to the individual in which he may approach perfection. Art is this reaching for perfection.

We see this striving in many men from Leonardo da Vinci to Winslow Homer—but we must also recognize the faltering steps toward this goal taken by the small child who brings home his first bit of drawing to an appreciative mother.

High on the scale of exploration may be Ponce de León, Ericson, or Stanley, but low on the scale is the constant effort of a child to see behind every curtain, to reach for every strange object, to tunnel in the sand, or to explore a dark cave.

In the field of music Mendelssohn, Schubert, Toscanini, or Sibelius may seem to have arrived at the height of success, but the small child who gets an emotional release from his first musical effort is on the way.

One man and then another said *why* when he saw an apple drop from a tree, a great chandelier moving back and forth with rhythmic motion, a teakettle lid going up and down, and a finger enlarged as he looked through a piece of broken glass. But the boy who grinds a lens and makes a telescope from the muffler of a car, builds a radio, or experiments with the law of the level is in the same field of science.

We may be overawed by a powerful mountain climber, a skier, or a juggler—an athlete with tremendous prowess, but we must recognize these beginnings in the little child in his first tag-and-it game or with his first-base hit.

Some men have recognized more clearly the wants and longings of man—it may have been a Buddha or a Mohammed, a Gandhi or a Kagawa, or it may have been a messiah—but the small child who gets his first thrill of satisfaction from serving his group has embarked on the same trail.

XV

Leisure provides time for many uses; to rest and relax, to daydream, to dabble with useless knowledge, to hear good music or read a book, to listen and look at the best of our many mass communication programs—the printed page, the radio, the television, and the motion pictures. Above all else, leisure time should be an opportunity for men—all men —to make some creative contribution to themselves and their group, else one be judged not to have lived in his day.

Recreation, the wholesome use of leisure, must, therefore, be thought of in terms of satisfying a human need. It becomes an outlet for inner urges and drives. How men and women will use it becomes the important question. More and more in the future, civilizations will be known by the quality of recreation they choose for their leisure-time activities.

CHAPTER 9

MAN THE SPECTATOR

That there are two sides to man has disturbed people's thinking from an early day. Primitive people contrasted life with the body when life had departed. Something had gone; something remained. This laid the basis for dividing life into *mind* on one side and *body* on the other. This concept of mind and body separation carries down to the present day. In spite of all of our knowledge about the oneness of mind and body, the separateness still seems reasonable.

In primitive thinking, mind did not refer to brain processes, memory, or intelligence, but was symbolic of life, consciousness, and a spirit. It referred to what left the body at the time of death. Mind became associated with the spiritual phase of life, with man operating on the highest level of his potentialities. On the other hand, body was associated with his weaknesses, appetites, excesses, anger, and his tendency to destroy ruthlessly whatever interfered with his wants. The body was the loiterer, the putterer, the onlooker trying to get out of things which should be done and occasionally lapsing into debauchery.

The difficulty in combating this thesis is that it is partly true. In a sense, man is a seesaw with his best on one end and his worst on the other. At times he lives on a high level, gracious, generous, thoughtful of the rights of others, keeping himself at an optimum health level, and at other times he is selfish, seems to delight in hurting others, killing ruthlessly in organized war and subjecting his body to all kinds of abuse.

There are those who feel that the story of the angels and Lucifer, and of Cain and Abel, represents the two sides of a man. These two sides are presented by Milton in *Paradise*

Lost and more recently in the mediocre motion picture, *Duel in the Sun.*

Madach in *The Tragedy of Man* depicted evil as "a little pink devil" sitting on the shoulder of man whispering in his ear to let down, to putter. The small voice said, "Take it easy, there is no meaning in the world, life is short, get your share, put it off until tomorrow, nobody knows, nobody cares." Madach drew this picture in Vienna in the middle of the last century, but I see small pink devils today, sitting on the shoulders of thousands of people.

I

In spite of the hereditary urge to do, the activity drive easily becomes routine, anything to kill time. The zest for new things can be lost and is, in many people. As muscles atrophy with non-use, so eagerness dies out through lack of expression.

Many men, possibly all of us, like to putter, to arrange letters on a desk in piles of "most important, next important, and least important." We pick things up here and put them down there, anything to put off doing that which should be done. *Mañana* has a large place in the planning of our lives.

Ida M. Tarbell once said that she had never in her life undertaken a fresh piece of work without being obliged to take herself by the scruff of the neck and to seat herself at a desk. What is more, she indicated that she had to keep her hand on the scruff of her neck until the puttering revolt had subsided. This is an example of two sides of an energetic nature fighting until one wins.

I have a friend who writes magazine articles as a profession. He lives in a home in the suburbs and seems to take life easily. I remarked to him one day that his life seemed pretty easy with one article a month bringing in $1,000.00. He replied, "Is that so? As a matter of fact, I take the 7:48 every morning to an office in New York, go into an old, unattractive, ill-ventilated office and sit down

at a typewriter and say to myself, 'Now work.'" This is the way most of us have to handle this loitering, puttering body.

Osgood vividly portrays the two sides of man in his delightful small book, *Say I to Myself*. "I" is the commanding self. It is even more than conscience. "Myself" is the deciding self, calling the day-by-day play in a practical world. This side of human nature is the ne'er-do-well who gets tired of routine. The "I" is satisfied only when something worth while is being done. It may let down temporarily, even apparently give up; but there is enough rebellion to cause conflict. This is basically the cause of many nervous breakdowns and "going to pieces" when the conflict cannot be resolved. Thousands of people suffering from what is called mental ill health, mental depression, or psychoneurosis could be normal if they could reconcile their two selves. Some believe that perfect harmony comes when the "I" completely gives up, but, in most people, it is persistent and rises to haunt the ne'er-do-well and the baser side of man's nature.

II

There is such a thing as atrophy of will power, and loss of ability to plot a course and to take yourself by the scruff of your neck. When this happens, adventure and courage to try new things gradually disappear and the individual floats with the current.

When the risk—the fire and water—goes out of the dance of life one easily succumbs to boredom. There is a real fatigue of boredom when things go too smoothly, when there is too much routine, the environment grows duller and more people get bored with life. When everything is the same, much of the thrill is taken out of life. This is so true of our community life. In going through any small village one sees no individuality; there are the same national brand stores, the same cigarettes and soft drinks. There are the same styles in the windows, the same movies and the same broadcasts. Only the post offices and the railroad stations have

names. Thousands of standard devices have been developed but they have robbed the ordinary man of many of the age-old activities which used to fill his hours, keep him alert and interested and, incidentally, furnish him with challenges.

III

Another difficult task for the censor of our lives, the "I" or the rudder, is the constant bombardment from communications which demand attention. The chief disturbers among these are the newspapers, advertising posters of all types, the radio, television, movies, casinos, amusement parks, and spectator sports. Every day, every hour on the hour, it is news, a train to Philadelphia, a soap opera, or something to demand our attention. This all day long, lifelong bombardment — catastrophe, war tensions, entertainment, announcement of things to buy or things to come—has a tremendous effect upon our daily lives. We are becoming tailor-made people, made by these bombarding forces of uniformity of mass communication and production.

Newspapers and broadcasts gather events from the four corners of the earth. They have discovered that people are interested in catastrophe, murders, scandals, runaway girls, fist fights between movie actors, murders, wrecks, and war.

Because of the efficiency of the news-gathering agencies, these catastrophes are made to seem like normal, everyday happenings, whereas, they are very exceptional events which affect only a small percentage of people. The prominence given to the news, however, gives the readers a sense of insecurity. It is going to happen to me—so what? All of this gives force to the ne'er-do-well and gathers adherents to the code eat, drink, and be merry for tomorrow we may die.

IV

Commercial recreation has shown little imagination in meeting basic human needs. It has invented nothing and has added nothing to the heritage of the race. It has merely

devised methods to afford cheap substitutes for deep-felt human needs. The for-sale activities at amusement and entertainment places were once a vital part of individual and group living. The dance was a means of expression and everyone entered into it. The drama was the essence of ceremony, largely religious, but often deliberately planned for establishing group solidarity. Swimming, skating, sports and games, and feats of skill were enjoyed whenever people gathered in groups. Magic, mystery, and song heightened the emotions of the participants. By participating, man developed, art emerged and civilizations advanced.

V

The whole drama of life might be likened to a caravan crossing a desert where human needs are rest, sleep, and water. One man, not carrying his full load, spies an oasis. He rushes to it and as the travellers come, one by one to the spring, he dips into the fresh water and offers a drink of cold water for a price. The water vender at the spring represents commercial amusement. In their primitive state, the activities which are offered represent basic human needs. They are things each person should be doing to satisfy a longing, but they are locked up behind walls with ticket-takers at the gate. In New York State, says the Department of Labor, the amusement industry has grown to large proportions—4,150 establishments employing 67,800 workers. Fifty-five per cent of the establishments and 63 per cent of the workers are located in New York City. Over 90 per cent of these workers are employed in New York City in branches of the amusement industry such as motion picture production and distribution, theaters and dance halls.

With this growth in the amusement business there has been a proportional decline in opportunities for individuals to do things for themselves. It becomes increasingly easy just to kill time and pay the price.

During the year 1950 the people of the United States spent $11,300,000,000 for recreation. This represents 5.8 cents out

of each dollar of total personal consumption expenditures. This, of course, was considerably less than the proportions paid out for food and clothing and for transportation as well. Of the total dollar, those three items combined accounted for 55 cents. But the 5.8 cents for recreation did exceed the share spent by the public for a number of other purposes—for example, the 4.9 cents for medical expenses, and the 0.9 of one cent for religious and welfare activities.

Of this total sum spent for recreation something over 25 per cent went for radios, television sets, and accessories. Over 10 per cent was expended for motion pictures and 7.8 per cent for admission to sport events. A breakdown of all of the expenditures would indicate that approximately 75 per cent of this total expenditure for recreation went for the spectator type of entertainment and amusement. This expenditure could easily reach 90 per cent if a careful analysis was made.

VI

Spectator entertainment offers an easy method of escape, which can be rationalized by the individual as *good* for him. Much has been heard about fatigue, the tired heart, and that men need relaxation. It would almost seem that with conditions as they are pictured that the easiest road would be to succumb. By constantly repeating the doses of passive entertainment in his leisure time, a man becomes an addict. He actually experiences acute discomfort when these forms of activity are denied him. Witness those on vacation or in isolated places deprived of the radio, television, and motion pictures. Life becomes really a burden; therefore, seemingly the only outlet to the monotony is through manufactured pleasures, sold at mass production prices.

Again it must be pointed out that these avenues of communication, particularly the movies, radio, and television, make at times excellent contributions to the use of leisure but that the great majority of programs could be used to

much better purposes. Fine motion pictures could rival the legitimate theater, and the television offers opportunities to show how things are done and could be used to develop skills for all ages.

A review of leisure-time habits discloses a startling condition. The average adult in the United States spends one-fourth of his waking hours reading newspapers, magazines, listening to the radio, or seeing movies or television, so reports a Public Library Inquiry. A recent *Fortune* Magazine survey sets the problem out in bolder relief under the title "What Is Happening to our Recreational Habits?" Magazines and newspapers are read by 20.9 per cent; 18.8 per cent listen to the radio; 17.3 per cent attend the movies; 11.0 per cent go hunting and fishing; 10.4 per cent attend sporting events; 6.6 per cent play outdoor sports; 5.3 per cent prefer cards and indoor sports, and 3.7 per cent attend the theater.

VII

Philosopher Albert Schweitzer recently said, "The great sickness of man is that he is constantly seeking entertainment and more entertainment, sometimes of the stupidest and more cruel type, instead of finding stimulation from within."

The radio becomes one of the easiest, and the most universal, forms of escape. Ninety-four per cent of the population have one set and many of them two or three, counting portables and those in automobiles. The average listening per day runs between three and one-half to four hours. This number is supplemented by fifteen million television sets and is making vast inroads on the radio and also the motion picture industry.

VIII

The National Association of Educational Broadcasters recently announced that it had made a detailed study of a complete week's offering of television. It states: "We have

reviewed the performance of television in this country's largest metropolitan area and cultural center and found it unsatisfactory." The report continues, "The programs were a hodge-podge of isolated, relatively superficial material, presented without plan. Art, the dance, and serious musical drama were nearly empty categories. There was little in the physical, natural, social, or medical sciences or in technology. There were no in-school programs, none for handicapped children, no extension courses, no vocational courses, and no courses for adults."

Advertisers have actually made parents ashamed that they did not have a television set—as though they were not providing food. Listen to an advertisement in the New York *Times,* November 14, 1950: "There are some things a son or daughter *won't* tell you! 'Aw gee, pop, why can't *we* get a television set?' You've heard that. Do you expect a seven-year-old to find words for the deep loneliness he's feeling? He may complain—'The kids were mean and wouldn't play with me!' Do you expect him to blurt out the truth—that he's really ashamed to be with the gang—that he feels left out because he doesn't see the television shows they see, know the things they know? You can tell someone about a bruised finger. How can a little girl describe a bruise deep inside? No, your daughter won't ever tell you the humiliation she's felt in begging those precious hours of television from a neighbor. You give your child's body all the sunshine and fresh air and vitamins you can. How about sunshine for his morale? How about vitamins for his mind? Educators agree—television is all that and more for the growing child. When television means so much more to a child than entertainment alone, can you deny it to your family any longer?"

Cardinal Spellman of the Roman Catholic Diocese of New York, when addressing the New York State Association of Judges of Children's Courts said: "Today, a man's home is no longer his castle, for the locked door no longer keeps out the trespasser. Now, any broadcasting radical may enter the home and, under cunning disguises, sow the seeds of juvenile

bewilderment and delinquency. The moving picture has moved indeed—it has moved from a limited number of theaters to millions of private homes where crime stories and their horrors add to the infamy of the massacre of the innocents."

Norman Cousins of the *Saturday Review of Literature* has called television "a time-trap" and later refers to it as "a billion dollar blunder."

Television and radio programs and the movies are entertainment—the New York State courts have just declared in banning a particular moving picture. The information they carry, including the many quiz programs, is not educational, even if the matter presented is wholly factual. Education assumes the establishment of behavior patterns; facts alone do not do this. At best, and many offerings are far from good, the audience is forced to listen. It is inactive, hence, largely ineffectual. To be educated, children should be active in problem-solving. Education is a going-on process.

IX

Amateur sports present some lessons which are very plain and not very encouraging. Too many of these activities, organized for the benefit of college, high and elementary school students, and for the great masses of people in industry, factories, and shops, have reached the zero level. Betting and gambling on the games have been going on for a long time, but the attempt to "fix the results" is relatively recent.

College football has too often become a big-time racket dominated by coaches whose main objective is to win games and earn a reputation which means more money for themselves. In this, college presidents, chancellors, and governing boards have a major responsibility. Under the pressure of alumni, local communities and even high army officials, the commercial aspect has been pyramiding to dizzy heights. Players in our colleges see no great distinction between being paid by the colleges—and they are employees as declared by a recent court ruling—and being bribed to control the spread of the scores.

The question to be faced is why we are spending over three billion dollars to educate the youth of the country and why we are allowing them to be exposed to big-time professional promoters. Amateurism is a thing of the past, except in a few institutions. The idea of sports and games for the good of the players has become a farce. A Roman holiday seems to be the only objective. The finger of John Tunis is still pointing to the writing on the wall, *A Nation of Onlookers.*

Athletics do not serve their main purpose and they cause millions of people to waste time as spectators, instead of playing games themselves.

Time Magazine comments on the widening of this college athletic fiasco by calling attention to the fact that the Westinghouse Electric Corporation has made a deal to sponsor nineteen of the major college football games with the provision that if any team "goes sour" they will pick another team. This account has a headline "Scientific, but Shameless."

X

A basic cause of the willingness of millions of people to have others perform for them may be attributed to the manufacturers of children's toys. The child has but little opportunity to use his imagination with many toys. Too many playthings have been adult conceived, adult made, adult selected, adult bought—at a very high price—and, possibly luckily, adult worn out. Children themselves will play longer with the boxes in which the toys were packed than with the toys themselves. To have a toy which is merely wound up and does tricks or one with which the child cannot experiment is of little value. The daily life of the child in this mechanical world is almost completely routinized. There are buttons to press and levers to pull and a few things with which he can experiment; however, most of the things about the home and in the community have a "don't touch" sign. Children constantly hear "too sharp, too hot, too complicated,

too dangerous," and in many instances this is necessary, since we deal with gas, electricity, and the crowded conditions of streets and highways.

There are many reasons why the child should have playthings which stimulate his imagination. He should have a work bench with hammers, saws, and drills; Erectos which can be made into an elevator today and a derrick tomorrow; "knock-down" furniture which can be made into various things; wire, crepe paper, and all such raw material by means of which projects for science, history, and geography can be worked out, and parties planned, and the whole imaginative horizon can be broadened.

Parents miss a great opportunity when they hand the child a few dollars and tell him to go to the five- and ten-cent store. It is easy to get into the buying habit—buy favors, prizes, costumes, games; even buy paid leaders.

The following advertisement in a metropolitan paper indicates the trend. Children do not need to think; mothers do not need to think; no one but the paid leader thinks. "If mama is busy at something else on baby's birthday, the tiny tot may still have a birthday party. The village entertainers will plan the party, make the favors, put youthful guests through their capers, and even bundle them off to their respective homes."

XI

The tragedy is, as has been said before, that none of these escape activities are bad; in fact, they are good in comparison to many things which children or adults might be doing. The tragedy is that they are just not the best. If children are going to develop imagination to make their lives full as adults, then patterns must be laid down in childhood years. At six and eight years of age it is already too late. Skills are laid down in the form of brain patterns which are never lost, and years later adults turn back to these skill patterns for a fullness of life through leisure.

XII

The way out of this closed cycle—boredom, fatigue, entertainment, more boredom—is through enriching play activities of youth and through expanding recreational activities of adults. Wagework is not going to offer the opportunities for doing interesting things. Work will be done under certain whips of necessity, but often will be done grudgingly, leaving one at the end of the day psychologically tired and often in the mood for artificial stimulation rather than the emotional stimulation of mastery in challenging tasks.

Is there no way out, or must the inevitable tragedy be accepted? Unfortunately, man is a partially self-regulated organism. He can at least half control his doom. However, if he does, the censoring "I" must take charge of the loitering self and point it toward a goal.

XIII

Energy is often wasted by a peculiar process of postponement which many people do before they can do anything, especially anything that promises to be difficult. When a decision has been reached, when something has to be done, waste no time in mobilizing extra energy, just do it.

There is, therefore, what we call the law of start. This means committing ourselves to a plan and obligating ourselves to it. We can foresee leisure time and make a calendar, cross this afternoon off, obligate ourselves to that evening. If someone suggests something you want to do take out a notebook and say "When?" Put it down; keep the appointment. The opportunities in any community are infinite. One can teach a Sunday School class, lead a Boy Scout troop, join some volunteer organization, help the Community Chest, join a photography club, band birds and report on migratory flights, remake old furniture in the basement or the school shop, or join an orchestra. You need not force yourself into something which you dislike, but everyone has a lik-

ing. In a survey of the interests of thousands of people no one was found lacking in "something I have wanted to do."

Before starting on any big enterprises, clear away the little things. Saint Paul said that he was "a prisoner of the Lord." If you are to be a prisoner, be a prisoner to big and not little things, not minutia.

Amelia Earhart has written:

> Courage is the price that life exacts for granting peace,
> The soul that knows it not, knows no release
> From little things:
> Knows not the livid loneliness of fear
> Nor mountain heights, where bitter joy can hear
> The sound of wings.

Kahlil Gibran in *The Prophet* expresses so well this belief that each one must have in himself. "In your longing for your giant self lies your goodness: and that longing is in all of you." He also ties up evil with loitering, "as a flat stream that loses itself in angles and bends and lingers before it reaches the shore." But good he describes as "a torrent rushing with might to the sea."

XIV

The spectator who is willing to sit by the highway of life is never challenged; his latent talents, many of which he does not know, are never tapped. Like a drug addict he is lured into a fool's paradise of contentment, a captive of his fears. In contrast to this, life should be an on-going process with new challenges appearing over each range of hills.

CHAPTER 10

MAN THE DESTROYER

Man, although his social and creative tendencies are strong, is inclined to tear down, destroy, and rebel—the law calls it delinquency in youth and crime in adults and society terms it antisocial conduct. These are legal terms. Man tries to attain ends by means of short cuts—outside and around regulations and laws. Man has a tendency to accept the rules of sports and then to try to control the ends by subterfuge and bribery. Betting at high or low stakes tempts men to "dope the horses" or to "control the basketball score spread" in order to have a sure thing. Other activities are harmful to oneself but not illegal, such as drinking, using harmful drugs, undermining one's health, and defying society.

This destroying tendency in man has been behind the violent conflicts between individuals and the wars between nations. Life is a duel between the biological ego and the social ego and the fight is in each of us.

I

In the early days of the race or in early childhood an individual is antisocial. He wants what he wants when he wants it. He brooks no interference. To primitive man, survival was imperative. He killed ruthlessly, at times even when he was not hungry. He fought with a vengeance—with no rules.

The child in his early days relives primitive man's survival drives. The biological ego in everyone is strong. Psychologists indicate that it is one of man's most powerful motivators. It is basic to his existence and closely linked with the perpetuation of the family. The struggle to achieve desire colors many of our behavior patterns. We recognize this powerful urge when we are suppressed, when we are

pushed or told to move on; when hindered from getting our own way. The small child is self-centered and uses all types of devices and subterfuge to get his own way. He is not deceitful or criminal as some investigators would believe. These are adult concepts and imply enough mature judgment to know better, but the end results take the form of selfishness and individuality and hence are antisocial—an expression of the biological ego.

Civilization is largely a matter of developing the social ego. In group living one must inhibit the jungle drives. Social concepts thwart the individual. Even the routine acts of courtesy and eating with family and friends require the development of individual inhibitions. But the process is not easy, and when a group attempts to enforce these customs, it often creates antagonism and bitterness and may lead to delinquency and crime.

II

Much of the strength and freshness of a nation depends upon a strong individualism. A vigorous people exhibits initiative, courage, and aggressiveness—they are creative. Yet individualism carried to extreme is chaos and indicates a lack of discipline. The undisciplined way of life saps individual vigor and imperils freedom.

One may, in any half hour, see parents allowing little children to drop peanut shells, paper, or gum wrappers in public conveyances, to throw newspapers in subway pits, waste paper and garbage in public parks, and refuse out of automobile windows. These may seem small and each act in and of itself is a little thing, but the accumulation leads to a disregard for others and an expression of individualism at its worst.

The tendency to disregard others has deep hereditary roots. It expresses a philosophy too widely held; namely, that a democracy is where you do what you want to when you want to. A young high school girl at a recent youth conference said, "This is a democracy. I know it. Not a single

one of my liberties has ever been interfered with. I have always done just what I want to do." This does not spell democracy, but anarchy. The late Justice Harlan Stone states the limitations within which an individual can operate in a free country. "Man does not live by himself and for himself alone. There comes a point in the organization of a complex society where individualism must yield to traffic regulations."

Individualism has been recognized in this country from the beginning. We were living in a vast granary. Natural resources seemed limitless. As the pioneers pushed westward they fought for claims. Men and women who had never owned land saw it in unlimited miles. Men whose fathers had lived in poverty saw opportunities for amassing wealth. Enough of these men acquired vast interests in railroads and natural resources to earn them the title of "robber barons." Nearly all of the early great fortunes were made possible by some daring or brilliant stroke in bargaining and speculation. The methods by which they outwitted their rivals would not bear close scrutiny. Today gangsters and bookmakers too often become the envy of young men.

III

The social ego is new, weak, and thin, but it has its strength. On the basis of a twelve-hour clock, historical man only appeared a tenth of a second ago, and the teachings of Jesus, much later. Individuals and groups reduce their standards when their means of making a livelihood are threatened. College professors, teachers, senators, and students forget their humanitarian idealism too often if there is danger of attack. A recent survey by the New York *Times* indicated that many college faculty members were wary about speaking on controversial issues even when these seemed to follow the guide lines of our Constitution and Bill of Rights. Some have been courageous; a few, by banding together, have won their point, but many have lost and thousands have just kept quiet. A man was asked what he did during the French Revolution. He answered, "I lived."

Yet the social ego has deep roots in human evaluation. The drives of friendship, camaraderie, and love are powerful. To love thy neighbor as thyself goes deep into the religions of Mohammedans, Buddhists, and the Hebrew, deep in the philosophy of Confucius and great world thinkers even before the Christian era.

Many present-day problems center in the question—who is included in your code of ethics? Some vicious boy gangs have excellent codes of behavior which apply only to members and which are respected by members. The desire for recognition and protection is the drive behind the gang.

The problem which faces society is the enlargement of circles within which codes may apply. Nations have joined together in order to draw up and apply security pacts. The States did it when they wrote the Constitution and the Bill of Rights and the United Nations are attempting this on a global scale.

The extension of one's code to large groups is something which must be learned. Some say it moves against nature and that we must always have conflict, but human nature is not all bad. Human nature is not only greed, hatred and selfishness; it is also sympathy and affection. Learning determines the direction of this action outcome. A song from "South Pacific" brings this out:

You've got to be taught to be afraid
Of people whose eyes are oddly made
And people whose skin is a different shade.
You've got to be carefully taught.
You've got to be taught before it's too late
Before you are six or seven or eight,
To hate all the people your relatives hate.
You've got to be carefully taught.

Paul W. Alexander, a former Juvenile Court Judge in Toledo, Ohio, expressed this thought: "Most juvenile delinquency is. . .taught. . .Some astonishing techniques have been developed. . .An overwhelming proportion of delinquency is taught in the home. . .Parents are by far the most proficient

teachers. Much is taught on the streets, in eating and drinking spots and other places where youths congregate, in drugstores and confectioneries housing pinball or slot machines. Much is taught over the radio and in the movies—and with real subtlety—their thrillers cleverly teach delinquency by planting the idea of crime—sometimes even by glorifying the criminal and demonstrating criminal techniques."

IV

It may be startling to hear that the patterns of the play and delinquency drive very often are similar. This is particularly true in the years from five to mid-adolescence. Both drives have the activity urge and both involve doing, daring, and risking. They involve struggle, challenge, and the satisfying feeling of mastery. They differ only in end results. In one the child struggles to win in a game, pitting his ability against an opponent, while in the other he pits his energy against those outside his circle and often against the officers of the law who enforce the rights of all. Both types of activities flirt with danger — there is some hope of success and there is social approval from the group, be it team, family, or the gang.

The problem today is complicated because young people have time on their hands and have access to powerful machines like the automobile. Papers abound in stories about children, even eleven years of age, who steal trucks, "borrow" cars, and defy the police. One gang with headquarters in a settlement stole over two hundred cars. To open locked doors and start a car took less than two minutes.

Almost two million young people under twenty-five are neither in school nor gainfully employed. These so-called forgotten youths are a serious menace. They have an urge to do. They are courageous. They want recognition but have few opportunities to engage in satisfying activities of either the work or the recreation type. They are thwarted, confused, and often bitter. They feel that only a favored few

have opportunities—opportunities to make money, own cars, or to start families. Is it any wonder that they constitute the bulk of our criminals? An F.B.I. report on major crimes offers a very dismal picture: "Every five minutes during 1950 someone was feloniously assaulted or killed in the United States. Every day on the average 146 persons were held up and robbed and 168 others had their cars stolen. With the passing of each day 1,129 places were entered by burglars and in addition every thirty seconds on the average throughout the year a larceny was recorded. By the year's end the estimated number of serious crimes totaled 1,790,030, an increase of 1.5 per cent over the 1949 estimates. Increases were registered in each crime category except for robbery, where a 10 per cent decline was shown. Murders and negligent manslaughters showed increases of 0.4 and 9.2 per cent, respectively, while other increases were as follows: Rape, 1.2 per cent; aggravated assault 2.7 per cent; burglary, 0.6 per cent; larceny, 1.9 per cent, and auto theft, 4.7 per cent. While the estimated major crime total includes some larceny offenses involving property of relatively small value, such crimes as arson, embezzlement, carrying concealed weapons, and the like are not included. Thus the estimated total is considered conservative."

V

The most discouraging part of the whole picture is that these criminals are young. A few generations ago the hardened criminal was in his thirties or forties. Today he is little older than a high school senior. Just after World War II the average age of the major criminal was seventeen years and four months—it is slightly higher now—but there is still more discouragement. The average age at which rebellion starts is nine years, seven months, and the late Father Flanigan of Boys Town said that the hardest criminal he ever dealt with was eight years of age.

What are the causes of delinquency? A recent study, "Unraveling Juvenile Delinquency" by Sheldon and Eleanor

Glueck throws some light on the problem. The Gluecks compared many characteristics of five hundred delinquent boys and five hundred who were not delinquent. These two groups were matched in as many ways as possible in order to make them comparable. They differed only from the standpoint of being delinquents or non-delinquents.

From many respects the delinquent boy is a superior type. He has a very optimistic attitude. He is self-reliant. He has courage and initiative. He is usually well built, strong and healthy, with all the earmarks of masculinity. He is seldom moody; and, of course, shows initiative, imagination, and drive. All of these traits would tend to a dynamic manhood, if directed in the right channel.

His deficiencies center in his inability to live within group codes—the old biological ego. He wants what he wants when he wants it. He defies family, is a truant from school and a rebel in the community. He refuses to respect rules. He refuses to recognize the rights of others. His codes are confined to small groups who help to protect him and to attain his ends.

With this defiance and feeling of independence he makes blunders although he thinks himself smart enough never to be caught. He has long been at odds with his father, his teacher, and the policeman. He has been beaten, threatened, and ignored. He lives outside the code of social groups. Interestingly, he has many characteristics of the adventurer—the boys who in an early day married, struck out on their own, went to sea or pioneered the West. Most of the nonconforming boys matured if they survived and finished their lives as good citizens. Today, many of these opportunities for adventure are gone, even though he can join the Armed Forces, and the only excitement he craves is bantering the law. The Glueck's report specifically states that the definite preference of the delinquents for adventurous activities, for exciting forms of recreation, is one of the more striking findings in their study.

To satisfy the activity urge, a boy will steal rides, hop trucks, keep late hours, or roam the streets. He exults in destructive mischief and often begins to drink in his early teens. His haunts are those of his gang—waterfront, railroad yards, poolrooms, cheap dance halls, and amusement parks. Many delinquents are active members of gangs, organized for a definite antisocial purpose and led by vigorous though vicious leaders.

In studies of the delinquent's home and family, other situations appear. Most of the non-delinquent boys live with father and mother. Delinquents come from broken homes—parents separated, divorced, or parted by imprisonment or death. The delinquent's family is more likely to be dependent on relief agencies and doles. His home is not as clean, has fewer sanitary facilities, is crowded, and has little privacy. "The under-the-roof situation," the Gluecks report states, "is significantly worse among the delinquents."

The Cambridge-Somerville Youth Study, "An Experiment in the Prevention of Delinquency," by Edwin Powers and Helen Witmer emphasizes that while no generalization about the causes of delinquency should be drawn from single factors, a happy, interesting home is a strong deterrent to antisocial conduct.

VI

Many of the characteristics of the child delinquent are readily recognized as those of men who were under scrutiny in the Kefauver Investigation. Here, of course, the stakes were greater. Not only was there an expression of urge to get what you want, but to buy protection from policemen, judges, and, from some implications, even from lawmakers higher up. These examples go far to influencing the conduct of youth who say, "I am too smart, I will not get caught."

Almost fifty years ago, an extensive investigation designated New York as "the city where crime is play." Delinquency started with an attempt to play on the city streets in violation of the law and in forbidden places where their

presence was trespassing. The report stated that forbidden areas were the only play places for 95 per cent of the cities' children. It is better now, but not much. Gangs roamed the city streets then, as they do now. They took orders from housewives, stole the goods, and collected the money. The gangs divided up the neighborhood and fought rival groups.

It is easy to see that the city, even the village, limits the legitimate play activity of children and youth. Gone are the trees to climb, the old swimming hole, the workbench and the freedom of the woods. A substitute is the "hot rod" car. The automobile represents not only dangerous horsepower, but is a vehicle to take boys and girls to "jive, gin and jalopy" centers near cities which cater to fringe conduct practices. Hiking and even bicycle hosteling have no lure.

The city playgrounds and recreation centers are often not only ignored but ridiculed. Many of the activities in our settlement houses and recreation centers are considered pale or uninteresting. They are dubbed by the boys as "milk toast, sissy and panty waist." Carving soap, painting balloons, and many of the games are poor substitutes for the challenge, the risk, and the thrill of the streets.

Thrilling activities which were once part of the home and community life of many children are gone. There were trees to climb to the waving tops. There were new areas to discover in the meadows, woods, and along the creeks. Even the small caliber gun could be used with safety. There were challenges at the old workbench, to say nothing of the horses to ride, the swimming pool and the winter sports.

A city must limit these traditional activities. Playing baseball and even tag became delinquent acts when carried on in the streets. Throwing snowballs was a menace and an infringement upon the rights of individuals.

It cannot be claimed that the schools have made their proper contribution to adventurous youth. Even in the most adaptable area, athletics, only relatively few get a chance to play. Certainly in many large high schools the players do not constitute 5 per cent of the school population. Likewise,

adventurous, creative activities in science, woodcraft and pioneering are for the few. Watching others perform is not the answer. In emotional activities and contests, the audience becomes irritable, jumpy, or highly adrenalized. The onlookers are ready to go places, but there is no place to go. This explains much of the seemingly irrational behavior of student bodies and the questionable activities of individuals at and after athletic contests.

VII

The outlet for adventure has taken the form of gambling. This is one way of anticipating a thrill. The Attorney General of the United States puts slot machine gambling at twenty billion dollars a year. The numbers racket in New York City, alone, is estimated at fifty million dollars by the Kefauver Committee. We have already referred to the six billion dollar horse racing racket not to mention the numbers racket and all of the betting on athletic contests.

Children have been very quick in adapting many undesirable patterns set by adults. They "borrow" automobiles—96 per cent are recovered—and try to avoid the consequences. Few adults will be as astonished as Senator Tobey seems to have been that "organized criminal gangs operating in interstate commerce are firmly entrenched in our large cities in the operation of many gambling enterprises"; that in some cities "law-enforcement officials aided and protected gangsters and racketeers," that "there is a sinister criminal organization known as the Mafia operating throughout the country"; that "the leading hoodlums in the country remain for the most part immune from prosecution and punishment"; that the "fix" may come about through tie-ups with political machines or apparently respectable businessmen, or through corruption of the public by charitable contributions and press relations; that "the backbone of the wire service which provides gambling information to bookmakers is the leased wires of the Western Union Telegraph Company"; that "legitimate businessmen have aided the interests of the underworld by

awarding lucrative contracts to gangsters and mobsters in return for help in handling employees, defeating attempts at organization, and breaking strikes."

These are facts which have been known by able investigators and newspapermen since the days of Lincoln Steffens and the Chicago Vice Commission Reports. Why is it that such a large number of people are willing to pursue socially defined and approved goals by such unlawful means? Maybe we shall have to face the situation that graft, crime, corruption, and the "fix" are embedded in the very fiber of a highly competitive society. The Kefauver Committee summarizes: "In many big cities young people come to maturity with an attitude of contempt for law, because they see and hear almost daily of instances wherein criminals, through alliances with conniving politicians and crooked law-enforcement officers, are bigger than the law."

It must not go unrecognized that communities have made sincere attempts, although feeble, to remedy the situation. Playgrounds and recreation centers have been built at public expense. Expensive lands have been bought for providing parks, and hundreds of private organizations have the constructive use of leisure as one of their objectives.

VIII

Stories of the lives of notorious public enemies reveal no real attitude of badness when they were boys. In many instances, they were considered good boys. In the background of many of these rebels of society is idleness, love of adventure, and restlessness. Take for example the story of one criminal. With two other boys, he came out of a poolroom one evening late in June. They had been thrown out of the poolroom, obviously, because they had no money and with no money there was not much to do. It was about eight o'clock and vacation time. With the challenge "what shall we do" one of them suggested lifting the window of a nearby grocery store. It was easy. While they were filling their pockets with goods, the owner returned. Two of the

boys ran, one remained and fought. For this "courage" he received twenty years in the reformatory. If the poolroom was his first school of crime, the reformatory was certainly his second. The reform school was overcrowded and undermanned and the old-fashioned prison discipline was resented. The boy, now a man, gambled, was disorderly and quarrelsome; so he was transferred to the state penitentiary.

He was paroled and the lessons he had learned in nine years behind walls were speedily put to use. The amount of his stealings has been estimated at five million dollars and his acts have been the cause of thirteen deaths. He knew what kind of guns to use, where to get bullet-proof vests, and where to meet the dregs of the underworld. He was captured, returned to prison, and in a short time broke out again, but his career ended swiftly. In front of the guns of the F.B.I., John Dillinger fell dead.

No one could be too sympathetic with him at the end. He proved that he could not live in a civilized society. But everyone must have been interested in him the evening he came out of the poolroom and said, "What shall we do tonight?" Some say he should have gone to the Y.M.C.A., the parish house, the library, the swimming pool or the lighted playground. The irony is, that none of these places existed. His home was a monument of monotony and stupidity. He never had a dog or a bicycle. He never had a playroom or a workbench. He never had a boy come home to stay with him for the night. He had a hard-working father who never played with him or never helped him play with others. He was a victim of the circumstances under which he lived.

It must be admitted that many youth do not take advantage of recreational opportunities which are offered in communities. They do not want to live and play where there are rules and regulations. They prefer the streets, vacant stores, and shanties. They want no restrictions. "Nothing to do" is just a way of saying "nothing I want to do." Maybe the right types of activities are not offered, maybe they lack skill, maybe they do not feel they belong, maybe the thrill

of lawlessness becomes intoxicating. When an activity begins to pay off as in stealing, a boy or girl feels not just happier but richer. Yielding to an inner weakness which another person may be able to combat and overcome is often a precursor to crime of a deep-seated nature.

The expense in New York City of replacing broken windows, equipment, tile, fences, and works of art comes to over 500 thousand dollars a year, and is increasing. Juvenile delinquents and teen-age gangs have virtually taken over some school yards and have turned them into "dens of iniquity," according to school custodians. The expense of repairing damage done to the city's schools by vandals in the last two summers would have covered the cost of constructing and furnishing a new public school that would accommodate eight hundred pupils. Imagine what this item would be for the nation as a whole.

IX

To make activities worth while young people need a sense of belonging through achievement. Regardless of the size of his home, be it one room or twelve, it can be a good home if he is loved and wanted and if he knows it, if he has freedom to master in skills fitted to his age, and if he is made to feel some responsibilities fitted to his age. Where the opportunities in work experience are lacking, recreation must accept the challenge.

Albert Deutsch in *Our Rejected Children* paints a dismal picture of our so-called reform schools. There is too often no reform but merely careful schooling of bitter, hardened criminals. There still exists in many communities large numbers of people who demand an "eye for an eye and a tooth for a tooth," make them pay, they had it coming to them, and it will teach others. Be kind to inmates and you will encourage more crime. Give them a finger and they will take a hand. Fearful of criticism from the public administrators and newspapers, they have made life tough with "fire-hose and burlap" treatment. Plenty of leaders have forfeited

their positions and relinquished their political careers because they actually tried reform.

The parents in the community have been also partially to blame. "The bad boys have been a disgrace—let them take their punishment." Deutsch tells of a letter he found on file at one institution. A boy had written home to his mother some weeks before Christmas. "My pal has no mother and he will get nothing for Christmas. Whatever you are going to send me wrap it in two packages and send one to him." The tragedy of this situation was quoted at the bottom of the report. Neither boy got anything at Christmastime.

X

J. Edgar Hoover writes on the problem: "Unfortunately, leisure in itself is not always conducive to productive development. As a law-enforcement officer I have seen, time after time, the distortion of leisure, the use of leisure as a springboard for crime, tragedy and despair. Those extra hours of free time, after coming home from work, on the 'day off,' during vacation, have been spent conniving and perpetrating crime. Leisure put to this use is leisure misused—leisure becomes the highroad for the warping of the individual personality and the injuring of society." However, he continued: "The intelligent use of leisure, in large measure, is the key to happy, worthwhile living."

Youth, the potential destroyer, can be guided. Outcomes high or low on the social scale are responses from the same activity urge. Leadership, then, becomes the deciding factor. Many delinquent boys say if they had had a hobby it might have been different.

If this leisure time even in a limited amount could be devoted to productive projects; if preservation of the public domain and the problems of civilian defense could be taken seriously; if challenging recreational tasks could be made part of the lives of youth, then man, the rebel, the animal, the biological ego, the destroyer, could be transformed

into man, the happy citizen. Surely new methods must be developed to channel the enthusiasm of youth. Opportunities for recreation in the home and community offer one important approach.

CHAPTER 11

MAN THE CREATOR

Alertness, ingenuity, and curiosity have been among man's most outstanding characteristics. He saw possible relationships and experimented. Based upon failures and successes he pushed on whenever there was time free beyond meeting survival needs. With each advance, more time was freed for new adventures.

Man captured time when he made fire his servant. Throughout the ages fire was feared and rightly so. It sprang from the sky, shot its fiery tongues over the landscape. Forests were destroyed. Animal life, the basis of man's food, was extinguished. Home and villages were ravished. Fire was a demon to be feared and worshipped. At almost every stream and water hole in the high Alps there is a shrine erected to the god of Fire—erected, presumably, because water is the enemy of fire. At one place I remember a plea to the gods, "Please spare my barn and my crops. I am a poor man. If you must be satisfied, go down to my neighbor—he has many and can easily spare one."

Somewhere in time ingenious, imaginative man captured a spark from two flints. He nurtured this bit of fire and made it serve him. It cooked his food, and he did not have to go so far afield for new supplies. It heated his home and kept light in the mouth of his cave. It gave him a peaceful night of slumber. Even today fire is a symbol of protection, friendliness, and home. Fire became a cohesive force in a group. It was used as a utility and later became, along with song and rhythm, the basis of ceremony. Around the flickering flames, youth was inducted into the group. There was mystery and magic in it, tapping imagination and releasing emotions. Fire was used as a basic instrument for the cementing of group solidarity. Fire, by being made to work

for man, freed his hands and released his imagination for creativity.

A basic creative project was the development of language. Symbols made it possible to communicate and record ideas which could be passed from one generation to another. Language symbols were preceded by signs. This means of expression has not been replaced by words in many primitive groups. The evolution of language in words or signs is evidence of one of man's great creative masteries.

The release of the hand from locomotion represented another of man's great accomplishments. The development of the index finger as it worked with the thumb in a corkscrew motion made it possible to accomplish many hitherto impossible feats. It was possible for man to fashion tools to add to his comfort or to protect himself.

Esthetic handwork vied with language as a means of expression. Craftsmanship assumed social implications, becoming of tremendous importance in raising the stature of a man. Accomplishments which are now termed work once had mystical implications. The creative process was accompanied by song and magic. It represented a concentration of the whole nature and of all the creative powers.

Another evidence of man's great creative power was in the formation of what is now called the primary social group. This group concept is important in our background from the standpoint of historic duration, and of the human nature and the civilization which it made possible through at least a hundred thousand years.

How enormously complicated a primary social group could be is illustrated by any of the Pueblo Indian tribes of today. They contain two hundred, five hundred, a thousand members; but a descriptive survey of any one of them would require a volume, and no two of them are alike. The laws and language, the "racial bible," folklore, and poetic literature are carried in memory alone. Their mnemonic vocabularies, in number and range and subtle distinctions of words, dwarf our print-reading man-on-the-street's vocabu-

lary. Yet when recorded, the language, with all the record which it carries, yields but a shadowy sketch, with many blank interludes, of the social life and personal expressiveness of the members of the tribe.

The creation of the dance was one of man's high points. By means of this he released some of his deepest emotions. Havelock Ellis notes, "A savage does not preach his religion, he dances it." What a man danced was his tribe, his social customs, his beliefs, his religion. When one member of a Banta division of mankind meets another, he asks, "What do you dance?" This dancing of ideas was not because of the absence of language. The Banta language is one of the richest known to man. He danced because thereby he conveyed his thoughts more aptly and tersely.

Our own Indians of the Southwest dance their ideas. The Red Deer dance at Taos Pueblo, the Shalako at Zuni Pueblo, and the Night Chant of the Navajos probably represent our nearest contact in space and in time with the sources of Greek drama; and through these dances the Indians pass to where you and I cannot go, deeply shaken and deeply nourished though we may be, for we are but half-understanding witnesses, while they are creators, united with the creative process of the universe itself, borne on a mystic tide of racial life which their own activity engenders. Not the exceptional, not the privileged few of the tribe, but, though of course with varying intensities of consciousness, all the members of the tribe.

John Collier notes that primitive man was engaged in creative processes long before the Machine Age. The members of primitive groups faced the two worlds of man and of nature without any of those impersonal instruments which experimental science has created—the myriad instruments of power machinery, of laboratory precision, of accumulated written record, and of the organic control furnished by scientific medicine. It engaged in a lifelong grapple, naked-handed, with antagonists now banished from our civilized life, more often with antagonists not banished, but with

whom we cope at long range through technologies relegated to specialists.

The Dawn man's body was engaged in this grapple; his intuitions, his broodings, and his emotions were engaged; his family life and group life, his imagination, and his mystical perceptions were engaged. That he should feel power, should feel exultation, was a pre-condition to that biological vigor whose insufficiency might mean tribal extinction or enslavement. And his magical world view led him to assume and to work over into his institutions the assumption that to feel power, to feel exultation, to feel joy, happiness, and beauty were means to the end of the magical control of nature through copartnership with the gods.

This necessity and illusion, and lifelong group stimulation, and the individual experience of "beauty and anguish, walking hand in hand the downward road to death," all of these causes cooperated toward building and sustaining the life art.

A short life was the individual Dawn man's, though racially it was 95 per cent of human time until now; a fragile and unweaponed life, from our modern collective standpoint; a life clouded in primordial mists, in comparison with what we collectively, with our mere intellect, know. But it was warmed with central fire of communal and of cosmic emotion which are buried far from our present reach; it was energized through stimuli both external and internal which our privileged world does not concede to us, and which our adult habits and resistances would exclude and inhibit if they were conceded to us. Perhaps, being so hazardous and so strenuous an existence, it experienced the repose that follows any unwithholding total rhythm of life, any complete giving of the self—that repose which our privileged and our humanly and psychically disintegrated condition denies to us. At least, the Dawn man whom we can ourselves observe, the tribal Indians, do experience a repose within mighty movements of life.

Throughout this primitive period, utility was a central motive. Man must live. Side by side with the concept of creating for utility was the beauty concept. Gradually, but surely, man added beauty to utility. He decorated his pots; put designs in his rugs; sketched drawings on the walls of his caves and even on his own body. We cannot turn back with Gandhi to the loom; we cannot reject the product of the machine. They often produce goods better than those made by hand, but it must be made clear that the satisfactions from buying something are far below those which result from making them.

Step by step, standing on the shoulders of past generations, man added accomplishment to accomplishment. He laid the foundation to medicine, chemistry, architecture, and law. Marked progress was made in music, literature, painting, sculpturing, and the drama. Wood carving and stained-glass windows decorated the cathedrals. Ingenious machinery produced the printed word and served man's needs. Finally the secrets of the atom yielded to his ceaseless curiosity and his creative genius. There is no end.

This characteristic of man to push out, to experiment, to enter into new activities, to explore, and to create has never been lost. This urge is born anew with every child. Kill this creative urge in any generation and in the next we have the opportunity of starting all over anew. The opportunities for certain types of exploring have greatly diminished.

In another day, the seafaring man was able to push into the unknown and discover new continents. With the settling of America they pushed across the continent, from water hole to water hole. On and on they pushed, across the Rockies and the Sierras—some, like the Donner party, did not make the last climb, but most did. When the West Coast was reached, it was the last of the pioneering. One more step west and you were east and another great cycle had ended.

As a result of the activity urge, man gained experiences. The result made a marked impression on his nervous system. Memories were retained and there evolved the ability to

think, to make judgments, to choose, and, if not entirely, to at least half control his doom. Creativity and research were begun.

Man has kept a record of events since the development of associated memory. This shows a chain of historical events and relationships as well as the attempts to solve the philosophical riddle of the meaning of life.

The roots of scientific observation go deep into the Dawn-man age. The American Indian arrived at some very scientific conclusions by the process of observation supplemented, undoubtedly, by some experimentation. The Indians domesticated corn so well that it never reverts to a wild state and little is known about the species from which it came.

Before goals were achieved, there were doubtless many failures which, when observed and corrected, became factors in the establishment of a scientific process. In such a way the sciences of agriculture, astronomy, physiology, and medicine have developed.

"Research," said C. F. Kettering of General Motors, "is a high-hat word that scares a lot of people. It needn't. It is rather simple. Essentially, it is nothing but a state of mind—a friendly, welcoming attitude toward change, a going out to look for change, instead of waiting for it to come. Research, for practical men, is an effort to do things better and not to be caught asleep at the switch. The research state of mind can apply to anything. Personal affairs or any kind of business, big or little. It is the problem-solving mind as contrasted with the let-well-enough-alone mind. It is the composer mind, instead of the fiddler mind; it is the 'tomorrow' mind, instead of the 'yesterday' mind."

An individual gets a feeling of relationship based on observation. This may be a conscious or a subconscious process. A project to test the hypothesis is then set up. Astronomy offers an example. A mathematician in London observed the pattern of movement of the celestial bodies. After intensive study it seemed that only the presence of a new planet could

be a causal factor. If the conclusions were correct the planet should appear on a particular day. To test this hypothesis, on that certain day the investigator trained his telescope on the point in the sky where the body should appear. The planet Pluto was consequently identified by C. W. Tombauh at the Lowell Observatory based on the calculations of Percival Lowell.

Sometimes science is advanced by findings which prove or show relationships which were entirely unforeseen. A research chemist in London forgot to close the window one night by some gelatin plates on which a particular type of virus was growing. In the morning he found that dust had blown onto the gelatin. Fleming was discarding weeks of work when he noticed some watery islands in certain places in the gelatin. Something had attacked the virus. Penicillin was discovered through this accident.

Some years ago a physiologist was experimenting on cats at Harvard University. Tubes were attached to various glands to conduct secretions to small containers. The cat was shown some food; the glands were secreting their extracts into the bottles. The door blew open and a dog jumped into the room, barking. The cat stiffened, presumably from fear. All of the cat's secretions stopped. This was an accident, but, based upon it and the research which followed, Cannon presented the effects of hate, fear, worry, rage, and hunger on the human body.

This fumbling, investigating, and experimenting does not always have to be objective. Abraham Flexner has written about the "usefulness of useless knowledge." There may be no utilitarian objectives. Time spent may even take the form of daydreaming. Some of this useless knowledge has become of great significance. The urge may have been nothing more than idle curiosity.

This playing with ideas—call it curiosity—may or may not develop into something useful. Yet it has been the characteristic of modern thinkers. Galileo, Francis Bacon, and Sir

Isaac Newton were dreamers. Michael Faraday's father was a blacksmith but he had an unusual amount of curiosity, not on a strictly utilitarian basis. He was just interested in the riddles of the universe. Many of the destructive mechanisms of war and our peacetime machines to serve man were not invented or constructed for any specific purpose. They were the result of man's curiosity, and others have used them for specific objectives.

A wide range of experience may be stored in the subconscious mind. They may be completely lost until some particular event, even some accident, pulls them out for use. It was important for the history of the race and for the individual to start this fumbling early. By accidental application there were developed the wheel, the arc, the steamboat, the railroad, and the airplane. It has lead to mastery in the fields of science, painting, and sculpture.

The criticism may be made today that education, as carried on, does not have a wide enough outlook. Relations are not pointed out. Students as a result get no understanding of the interrelationships in the sciences, in the arts, or in life. Only parts are seen, the whole remaining hidden and meaningless.

One could study the characteristics of oxygen and hydrogen and get no concept of the whole. One burns and the other supports a flame, yet together, under proper conditions, they form water. This could be discovered only by ingenious experimentation.

Men cannot help inventing, discovering, and creating. They respond to nature's hand on the back. Galileo, Watt, Columbus, Rembrandt, Mendelssohn, Edison and the Wrights could not help creating—they responded to urges which make us wonder if invention is the mother of necessity.

The creative urge is sufficient to overcome seemingly impossible barriers. It has been noted what happens to men who refuse to be stopped.

"Cripple him and you have a WALTER SCOTT.

"Put him in prison and you have a JOHN BUNYAN.

"Bury him in the snow of Valley Forge and you have a GEORGE WASHINGTON.

"Have him born in abject poverty and you have a LINCOLN.

"Load him with bitter racial prejudice and you have a DISRAELI.

"Afflict him with asthma until as a boy he lies choking in his father's arms and you have a THEODORE ROOSEVELT.

"Stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a STEINMETZ.

"Put him in the grease pit of a locomotive roundhouse and you have a WALTER P. CHRYSLER.

"Make him second fiddle in an obscure South American orchestra and you have a TOSCANINI."

The list could be continued indefinitely. History rests on the shoulders of those who accepted the challenge and drove to victory, in spite of everything.

The providing of opportunity for creative effort in youth can scarcely be overestimated. By means of minor successes the child gains confidence for more experimentation. And it is only with confidence that he is willing to try new things.

Burnham has indicated that "the stimulus of success affects the child in the cradle." The first successes may be seemingly very unimportant—opening and shutting the lid of a box, trying to do a head stand, jumping from one rock to another. These may be tried a hundred times, and, when success comes, there is a real glow. It is the responsibility of the parent and the teacher to see that every child at some time, in some way, in some subject, achieves a marked success. It is thus that they gain an honest evaluation of themselves and gain strength to face failure.

Creative activities are ones which lead to others. One thing suggests another; ideas and resultant doing branch and branch. This is similar to a chain-reaction concept—there is no end but there must be something to set off the action.

No two persons have the same pattern of genes and prenatal conditions. They start life differently and they tend to diverge. All it takes to start the diverging process is a single

new experience given to one and not to the other. From the simplest differentiation may come remarkable differences in the level of aspiration. Thus, H. G. Wells, having missed the formal education that would have disciplined and directed his unusual mentality, as a youth had the good fortune to listen to a free lecture by the great Thomas Huxley. Thereafter he was a changed young man. He had found a way to merge scientific interests and literary talent.

Freedom to experiment, however, is essential, if we are to have the "Man Thinking" of Emerson and not the "man thought for."

This freedom to branch out is the gist of the matter. Suppose John Adams had remained at the cobbler's bench in deference to his father's wish; suppose Stevenson had spent his life bending over a drafting board in the office of an engineer; suppose Abraham Lincoln had stuck to rail-splitting, which meant a sure dollar a day—how much poorer would humanity be in consequence!

In 1952, the world celebrated the birth year of possibly one of the greatest men that ever lived. Painter, sculptor, architect, musician, engineer, natural philosopher, and a man with an aptitude for all accomplishments—Leonardo da Vinci. His famous notebook makes a very important comment more applicable today than ever. "In youth acquire that which may requite you for the deprivations of old age; and if you are mindful that old age has wisdom for its food you will exert yourself in youth that your old age will not lack for sustenance."

How true this is can only be proved after five hundred years. In 1951, we note that Dr. Alexander Simon, professor of psychiatry in the University of California School of Medicine and the assistant superintendent of the Langley Porter Clinic, in an article on psychological problems of old age, says, in the October, 1951, issue of *California Medicine,* "The kind of adjustment people make to old age depends to a large extent upon the type of individuals they were when they were

younger." This means that the most effective ways to assist the aged are those undertaken before they grow old.

Youth is the time. While it is recognized that creativity can start at any age, as it did with Grandma Moses with her painting, youth is the time to start the pattern. Sculptors, writers, painters, actors, ice skaters, tennis and golf players had stimulating experiences in line with their talents well before the age of ten.

We have indicated that creativity may thrive on at least three levels; emotional participation, active participation, and creative participation. The individual who participates emotionally recognizes in the efforts of others something significant and something close to his own feelings, ambitions and ideals. This may come from watching a great play. The active participant is on the stage interpreting a personality, but he did not write the play. The one who participates, creatively, did more than act the part; he made the model.

Some years ago, a close friend wired that he wanted to take me to an opera. We attended. Neither one commented much, but there might just as well have been a block of concrete in the seat where I sat. There was no response on my part; nothing tied up with my experience; nothing pointed the way to anything. Later, my friend said he would like to read before retiring, so I left him for a sound undisturbed sleep. The next morning I found him still sitting in his chair. He said he had been so emotionally aroused, so stimulated, that sleep was impossible. He had read a little, had made a few notes, and had written several poems, but he had not slept. He was a participant, an emotional participant. Why he was a participant and I was not depended upon our different backgrounds of experience.

It is the everlasting urge to reach that makes it possible to master in new areas. "Man must reach beyond his grasp, else what's heaven for," says the poet. This law, however, is not just poetry; it is the law of reach. When man stops reaching, he does not just stand still; he goes backward.

How far will he reach and under what conditions will he keep reaching? He will not continuously reach for the moon when there seems to be no chance of success, and he will not continue to look for the commonplace which offers no challenge.

The law of reach involves two other laws—the law of hope and the law of challenge. To arouse man to do his best, the task must be significant—a plane to fly, radium to be segregated, a bridge to build, a picture to paint, a game to be won.

When such a challenge is present, man disregards work, social responsibilities, even at times, his family and health. This continuously reaching or traveling hopefully is essential for man's happiness. But, the goal must not be too far beyond. There must be the hope that the next time will bring success. So the scientist works, one experiment, two experiments, a hundred, 665, and, lo, the last time brings success.

Toynbee gauges the progress of people by the challenge they accept. When challenges cease to exist, nations and civilizations pass over the western crest toward the setting sun; they become only a part of history. When man ceases to have challenges, he goes to pieces as hundreds of thousands are doing today, under the fancy name of neuropsychoses, mental illness, or just plain boredom.

Too long it has been taken for granted that only a chosen few could create and that most men can perform only routine tasks. This is as false as can be. There is tremendous creative capacity in the common people if only they can have freedom and opportunity to explore, to follow hunches, to find a talent niche.

Most people are timid, are sensitive to criticism, and they withdraw into shells that become thicker and thicker as the years roll on. Creativity must be wooed and opportunities must be provided early in the school and the home. The first signs of genius must be praised and all possible help given.

Owen D. Young notes, "All men have creative power, once they are sufficiently stirred to exercise it." Oliver Wendell Holmes adds, "A man. . .should share the action and pas-

sion of his time at peril of being judged not to have lived."

To redefine recreation, in considering the innate power that lies in each man, recreation is the name given to those activities which furnish man an outlet for creativity, when work ceases to be challenging and stimulating. Leisure time should provide an opportunity for a basic human need --creative experience.

CHAPTER 12

ABUSE OF REST

Use or relinquish is a stern law of nature. Even rest, a biological necessity, may be abused. Too much may be and often is as bad as too little. Exercise must be broadly conceived. Talents or physical capacities must be exercised or they will atrophy.

Exercise should be considered as more than body movement, more than the use of arms and legs. Mental capacities need exercising. Arithmetic, English, science, and human relationships, all problem-solving, all overcoming of obstacles, all progress toward some objective involve the exercise of some human physical-mental-emotional function. With use, organs of the body and achievement potentialities are strengthened; with nonuse, they deteriorate.

So-called mind rest may become more disastrous than body rest. Men lose their intellectual curiosity not by growing old but by refusing or neglecting to keep themselves challenged with new problems and experiences. We think and keep alive the ability to think only by literally pushing ourselves into new activities.

One may continue to solve problems, to think, and to engage in the affairs of the intellect for many years, if practice is kept up. To keep alert, a person must systematically challenge himself, attempt new things, take on new responsibilities, and keep his hat in the ring. The greatest danger of being a spectator is that there is no exercise of power involved.

With continued lack of exercise it becomes easy to use the mechanism of escape. Excuses are found and easily believed. The fear to be a contender in the arena of life increases. Risks are avoided. One needs only to stop, not necessarily to go backward, to lose out in life's race.

The law of disuse applies not only to the functioning of the body and to man's intellectual pursuits but to his emotional life. Attitudes, interests, principles, and prejudices may be developed from use and may definitely atrophy from misuse. If one continues to try to understand other nationalities, races, religions and creeds, if he capitalizes on the opportunities to visit and to know different people, he finds that his understandings and sympathy may grow to great proportions. Prejudices and hates may also grow in use, but the strength of bonds may be lessened through misuse. If one is to like people, he must associate with them, search for their superior qualities. Capacities for growth in this area are unlimited. To grow through the democratic processes and to strengthen one's belief and faith in our nation means participation. As in so many other aspects, where participation lags, democracy dies.

The abuse of rest is the opposite side of the shield of the law of use. In life, power is pyramided through exercise. The man-built engine wears out, while in the human engine all parts develop power through use. Muscles and organs which are used develop; those which are not used atrophy. The diagnosis "deterioration through inactivity" is being used by the medical profession. Mechanisms may be injured through too much use, but adapted use strengthens the organs. Man must develop the ability to judge and to choose.

The heart is a muscle and develops power in use. The eye develops keenness and power to adjust in use; it atrophies in the fish in the Mammouth Cave through years of nonuse. The senses of hearing and of taste become keener with use. Use or relinquish is a stern law.

The abuse of rest is most readily recognized in the functioning of the body as a whole. If individuals are to maintain the power to resist fatigue and sustain effort, body functions must be used. This fact will be recognized more readily in the analysis of the training of an athlete or a mountain climber. However, it is just as applicable to the mail carrier, the dock worker, or the typist. The body as a whole or

small muscle groups acquire the ability through use to do more with less fatigue. With long periods of inaction the ability to sustain effort is lost.

For some years the medical profession has been emphasizing the danger involved in long periods of bed rest. This principle had to be learned the hard way. During World War II there just were not enough beds for the people who needed hospitalization, either in private hospitals or in governmental institutions. In the case of operations—appendix, hernia, and the like—instead of keeping patients for twelve, fourteen, and sometimes eighteen days, they were discharged in a week. Within a twenty-four hour period, patients sat on the edge of the bed and dangled their feet. The next day they stood and, later, walked around the end of the bed with support. On the fifth or sixth day they walked alone and in another twenty-four hours went home. The results were astonishing. Patients were not weakened by lying flat for long periods. They kept up their strength for normal functioning, and by carefully following advice about stair-climbing and overfatigue, made complete recoveries in comparatively short periods of time.

Dr. Ansel Keys and some associates at the University of Minnesota carried on a test with healthy college boys. Five of the boys were put into bed and given what might be called complete rest. The other five went about their normal tasks. After three weeks the bed-rest group had lost a great deal of vital capacity. Their red blood cell count went down dangerously. The blood plasma was reduced; even the amount of blood was less. The three weeks of bed rest had lowered the men's endurance. The interesting points are that it took them over six weeks to get back to normal and that the dangerous period is the one following a long bed rest.

Dr. F. H. Krusen, Dr. William Dock, and Dr. Howard A. Rusk have all emphasized the extreme importance of providing early graded physical activities for patients during the convalescent period. It is interesting that they also

equally recommend what they call "mental activities." The sum and substance is that people should be kept busy and that rest is not the whole answer.

In the Armed Forces, adapted use was found to be very valuable. Patients convalescing from rheumatic fever who participated in a graded system of physical exercise recovered much quicker than those who had complete rest. There was a phrase which centered in this essential principle, "out of bed, into action." Get on your feet, keep doing things, a little today and a little more tomorrow.

The abuse of rest is amply supported by examples from many businessmen today. Popular writers and service-club lecturers have drilled into them, for an appropriate honorarium, just the thing the tired businessman wants to hear. He is told that he does not need to exercise; exercise is a secret killer. He is told that the tortoise which does not exercise lives longer than man. In the first place, this is not true and, in the second place, who wants to be a tortoise? Turtles cannot play golf, thumb a guitar, play in an orchestra, land a sailfish, or weave a rug. Under the impetus of "take it easy," businessmen have ridden to the office door, sat in a chair most of the day, and ridden home. Such a life gives an individual an excuse to be lazy and ample time for an extra Martini.

As a matter of fact, few men overwork; probably none. Many overeat, overworry, overfret and overdrink. Many need exercise in activities which are not only safe, but power-building and also fun.

From the abuse of rest, the ability to function normally is lost. A few pounds of weight are added each year; the arteries lose some of their elasticity, and the heart gets no stronger. With the abuse of rest, the capacity to function is lost, and when the individual does attempt to enter into what should be normal activities or to meet emergencies, something snaps, usually the inelastic arteries.

The myths about heart disease can cause nearly as much agony as heart disease itself and, incidentally, in many more

cases. Dr. Paul D. White, world-famous heart specialist, when asked what an individual could do to avoid heart trouble, answered promptly, "For one thing, a moderate amount of activity is always important." He emphasizes, as he should, that this does not mean overdoing, but it does mean exercise in order to avoid the abuse of rest.

It must always be recognized that there can be a misuse of exercise. Here is another application of the thesis that if some exercise is good, more is not better. This judging between too much and too little applies to the application of sunshine, the drinking of orange juice, the use of vitamins, as well as exercise. Man is an organism equipped with the mechanisms of judgment which should be used to determine between the extremes in all courses of life. Life depends on such good judgment.

Extreme faddists on the too little have done more harm than those on the too much side. Men and women have been made afraid to exercise. Popular magazines have been too prone to discuss its harmful effects after forty. It is easier to sit in a Pullman or to wear a new bathing suit and lie in the sunshine.

Alarmists use extreme examples when they try to win a point. They will speak of the danger of a fast game of handball, thirty-six holes of golf, mountain climbing at thirteen thousand feet and thirty minutes of calisthenics before breakfast. No one in his right mind would enter into these activities or advocate them for others after forty, in fact, for many people long before forty. The peak years of man's ability are between nineteen and twenty-six and then only with training which has been carried on over a long time. Strenuous activities are not for many or for long.

Within reasonable limits, there is no harm in a leisurely game of golf, a romp in the park with a dog, a hike, gardening, or even badminton, if the individual can move with relaxation and can forego dashing for the corners. If moderation is practiced, these and other activities can be continued after

forty, and it is even possible to learn new skills and to maintain organic power. John Finley, editor of the New York *Times,* walked around Manhattan—some twenty miles— every birthday until he was nearly seventy.

A review of how man takes care of himself is enlightening. The high school and college student usually finds it easy to indulge in some form of exercise. There are equipment and facilities available and usually a companion close by. After graduation and after a working day, outside the classroom, he tends to forget exercise; and, after a few years, his habits are changed. Under different conditions, for ten or twenty years, he has been overeating, undersleeping, overworrying and perhaps, overdrinking. All of a sudden he realizes he has gained weight. He cannot get into his old fishing suit or into his American Legion uniform. He straightens up; reconsiders the past years and says, "I must exercise."

After years of nonuse, with some exceptions, he wants to correct everything in a few weeks. He rushes to the Y.M.C.A., throws a medicine ball, lifts weights, and runs on the track. "We used to do it, why not now?" Apply the same reasoning to a watch which has been abused for twenty years. Take it to the jeweler and say, "Can you fix it, oil it, regulate it. I need it in ten minutes." The answer from the jeweler and from the laws of human biology is that it cannot be done. The human organism must regain power slowly, a little today and a little more tomorrow; each day more and more. In such a way, the individual may come back part way, but never all the way.

Many people argue, "I do not need the reserves which are built up by the miler, the mountain climber, or the prize fighter." One does need, however, a healthy, functioning body and, occasionally, reserves to meet an emergency. Activities in which the individual participates should be fun—fun is a criterion. It may be said with confidence that the reserves of the city man are close to the danger point. Evidence of this is in the large number between forty-five and

fifty-five who drop over with bad hearts or who suffer from ulcers.

Some years ago, a banquet was held in honor of a man who had been raised on a farm. Mr. John Finley, knowing that he was to be toastmaster, had handed his secretary the names of those he considered the hundred outstanding men of New York City in various fields. He asked her to look up some facts about each man. Where was he born? Where did he spend his youth? What did he do? He held up an envelope for the group and said, "Here is the answer." Slowly he opened the letter and a smile spread over his face. Out of the hundred men, ninety-two had been born on farms where they had spent their youth. Mr. Finley stated confidently, "The city has not yet proven that it can raise a generation of big men."

In spite of this knowledge it has been considered smart to ridicule the man who likes to go for a brisk walk or a round of golf. The non-exercise advocate claims, "the only exercise I have had for years is being pallbearer to my athletic friends." Another adds, "If you ever see me on a tennis court, you may be sure I am crossing it to a friend's house to get a cocktail." In any discussion on the subject, it must be remembered that walking, gardening, tinkering about the home are all forms of exercise and each is good for the individual. The critics will grudgingly admit that walking a few miles a day may be valuable. That is true, but how many walk a few miles out of doors each day? Exercise is not too pleasurable when it consists only of scrambling in and out of offices and halls among tense, weary crowds. This is not relaxing; this is not power-building.

An illustration of the danger of exercise usually takes this form. "I knew a man; he died from a heart attack on a golf course; golf is bad; he should have stayed at home." But if the man dies in an armchair, one doesn't say, "Poor man, he should never have sat in that armchair, and, probably, he should have stayed in bed."

The application of the activity drive must always be dependent on the wisdom of choice. The human organism is self-governing and self-directing. Choices must always be made between the extremes of too much and too little. Within these limitations, there must be an on-going process because to stop is to drop out, and one drops very rapidly.

One of the most significant bits of ancient Greek wisdom was found some years ago carved in stone over the entrance of a gymnasium or palaestra. It read, "Strip or retire." To every boy who entered that was his guide. Get into action; be a participant; there are no spectators. The alternative was to stay out of the stream of life and go backward.

Life has a quick way of disposing of the nonparticipant in the area of work or leisure. It must be emphasized that to keep awake intellectually, man must keep awake physically. "To continue to think we must exercise our limbs, our senses, and our body organs for these are the tools of our intellect," said Rousseau.

Dr. Clarence A. Neymann, associate professor of Psychiatry at Northwestern University Medical School, said recently, "No matter what social position or income a person has, it is a fact that life has a quick way of disposing of non-workers and non-toilers." He went on, "Senile dementia is much more prevalent among stupid individuals than it is among brilliant ones. A brain which never has been used to its utmost capacity is much more likely to atrophy than is a brain which has been employed to its fullest extent." Dr. Neymann described the symptoms as "a gradual narrowing of the mental horizon, with interest in the outside world giving way to preoccupation with the immediate surroundings, a disregard of today's happenings in favor of those of yesteryear, and eventually the confining of interest to the primordial stimuli of food, sleep, warmth and other bodily needs—a childlike state."

It is not complete security—just enough to guarantee respectability—and not rest which man needs, but bright and

glowing objectives. People should live dangerously to the end.

The application of the abuse of rest to the problem of leisure time is obvious. Recreation should mean participation, adapted to strength and age, but participation. Rocking-chair sitting before the radio and television is not enough. Motion pictures, where others act, is not enough. Sitting in stadia watching sports is not enough. Getting second-hand thrills in race-track gambling and betting is not enough. Recreation means staying in the game.

There are abundant activities in the recreation field to meet the capacities and interests of all. While all observation or watching is not condemned, it means death to be locked on the spectator level; first spiritual and then physical. To rest is not to conquer and to rest is not to enjoy full happiness.

CHAPTER 13

THE SKILL-LEARNING YEARS

Man has a skill hunger. There is even an all-essential, crucial, skill-learning decade. Call it four to fourteen; six to sixteen; or probably more likely two to twelve. I hasten to add, however, that learning may and does take place both before and after these years.

As early as 1928 Edward Thorndike's book, *Adult Learning,* reversed a long believed idea; namely, that childhood is the *time to learn;* that adulthood is the *time of having learned.*

In actual practice, childhood represents the key learning years. These years of youth are a time to experiment, to fumble with things in one's environment, to dip into life here and there and everywhere. They want to look in, pull apart, try this, reach for that. If you have ever taken a child to a science museum or a sportsman's show you realize how much he wants to push buttons, to feel this, and to handle that. Indeed, children's museums and science exhibits have made it possible to fulfill these cravings of seeing how things work and happen.

It cannot be repeated too many times that the child is active and that he acquires a large part of his education through casual experiences. Skills, however, must be thought of in terms which are broader than body movement. Too often, the parent and teacher think of the restless child only in relation to his need for physical activity. Activity is any response of the human organism to an external or internal stimulus. Running is an activity, of course, but so is reading, thinking, problem-solving, hating, and loving. These are activity skills.

The mere development of skill—all types of skills—is not enough. Direction must be given to the use of the skill.

Skills should be thought of in terms of objectives in human values.

I

Education is a doing process—a skill process. The idea that nothing can be taught to an inactive person is as old as civilization itself. Thinking and problem-solving are activities along with tennis and busy work. No educators, conservative or progressive, have ever maintained that knowledge can be pumped into empty heads or that skill can be learned without exercise. Skill, activity, and doing must be considered in a broad sense and as requisites for learning.

The urge to do is old, and racially old activities are done with ease and joy. We have seen it expressed in the play of animals; we have observed it in the lives of children; we have read of it in fables. Pandora was warned not to open the box, but when she was left alone she immediately proceeded to open it and released all the evil spirits which haunt us today. Is there no better way to interest children in trying difficult things than in warning against it? "Don't climb on the roof," only gives them the idea that it might be fun when the leader is not there; but "Who can climb this ladder or walk along the beam this way?" is a problem to be solved.

Ceaseless energy, ever going, curious to try are natural drives, but how annoying they can be to adults. This is expressed in the mother's words to Suzie, "Go and find out what Johnny is doing and tell him to stop." Nature pushes the child into learning situations. Sometimes he needs adult guidance—sometimes he experiments by himself. It is the play way to assure the child of some education. Nature has given him few instinctive guides but plenty of urges.

These urges need direction especially in this day, if only for the sake of safety and respect for the property of others. Like river floods, drives cannot be dammed up; they may be directed. Guiding is the essence of education. Education must be thought of in terms of total living, not only in terms of schooling.

II

In spite of the fact that it has been denied, many people will assume from what has been said that learing goes on only in childhood. Learning may go on with little or no slackening of its speed as long as the individual lives and has his health. Unfortunately, it does not. Few older people ever learn new skills and, to the annoyance of many, "old" is considered beignning at twenty-one.

Children can learn rapidly and, in certain skills, with but little practice, but older people need and do not want to practice. Adults also do not have patience. The child will practice over and over again, hundreds of times; while the adult tries a few times and, if success is not forthcoming, he turns to something else. The mechanisms of escape are always at hand. When something cannot be done well, a grownup says, "I don't like it. It is ridiculous. Some people are just crazy."

Skills must be thought of not only as something learned but something to which quality has been added. They are more than habits. They are habits which approach the limits of perfection. A man might have a habit of slicing in golf. If he were skillful, the ball would be well down on the fairway, not in the rough. Skills may also be ranked as high on the scale of emotional attitudes based on facts and principles. A prejudice is not a skill although it may still be a strong habit and it is learned.

III

Youth is unafraid—does not mind failure. I recently watched a young boy trying to do a head stand. I counted eighty-five trials and no success, yet he kept on. Raised eyebrows and nudging elbows meant nothing to him; even adult ridicule could not stop him. Children are learning together, and, incidentally, they teach each other.

A child's status is maintained in a group if he can do one thing well—just a little better than anyone else. The

golf caddy tries a thousand putts, while the adult will try only a few. Rather than practice, the adult may drop back on old skills or retire peacefully to the spectator's bench. There he can criticize, ridicule, and tell how it should be done, and no one points a finger at him because he never tries.

IV

The range of skill is as limitless as that of interests and capabilities. Man is characterized by diversity. From the standpoint of heredity, no two children are alike. Such diverse capabilities are not found in lower organisms. Individual differences must be explored and developed if the child is to become a man, not a vegetable. The long period of infancy is the time for developing.

At an early age the social patterns are stamped on the child. The home, school, and community direct his ways. Social patterns determine his language, his ways of eating and dressing, his ways of thinking, and, particularly, his ways of feeling.

We call these exposures, experience. One child reacts to one and another to another. Just why, it is hard to say. Children in a community, or more so in the world at large, begin to grow apart because they have not had the same experiences. Experiences take many forms. Certain objects loom in time and space, and through the eye impressions are made on the nervous system. The ear picks up certain wave lengths, and these add to the knowledge of the world. Things taste and smell and feel differently. And so, in everything he does, hears, sees, tastes, and touches, the child acquires experiences and begins to learn skills. It is important that he have an opportunity to develop all capacities. The child is born with tremendous ranges of adaptability to sense impressions, but these are gradually narrowed through nonuse. For example, a child's voice tone range narrows through use to that which he hears in the home.

V

Acquiring skills, experimenting with all elements in the environment, on a trial-and-error basis, is essential to thinking. Judgments are made in terms of past experience. We are largely a product of what we have done and where we have been. The child skins his knee on the hard pavement; the mother suggests that he play on the soft grass. The words hard and soft take on meaning. Large and small, smooth and rough, big and little, straight and curved become significant.

"This worked; that didn't" lays the basis for the next trial. "He didn't play fair" lays a basis for conduct. Few parents recognize the value of exposing children to varied opportunities for learning many skills. At an early age environmental experiences are infinitely more important than reading, writing, and spelling. The child must know the world about him. People's intellectual growth stops when they use the escape mechanisms to avoid problem-solving situations. Man learns to think through use; in disuse, development stops. Thinking is a skill and clear thinking is based upon other skill experiences.

VI

That there is a close connection between the activities of the hand and the development of the brain cannot be denied. The famous neurologist, Frederick Tilney, tells us, "It was the hand more than any other organ of the human body which developed the brain." In man the hand is free from locomotion. Through the thumb and forefinger an infinite range of skill possibilities exist. Each coordination as the hand grasps the tennis racquet, the violin bow, or the hammer requires a brain connection. Perhaps the sculptor, Rodin, caught the secret of man's development when he created "The Hand of God." Man's progress has paralleled the development of the hand which, with vocabulary, has created civilization. Education, in its real sense, must be denied to

those who do not develop hand skills. Skill-learning possibilities are myriad. Some neurologists claim that even the most talented men with diversified skills have never reached 10 per cent of their capacity.

VII

Skills give meaning to words. Vocabulary is meaningless until words become significant through activity. A child may have a wide experience with a spoon, biting it, pounding with it, throwing it, and seeing it; but the written word spoon is meaningless until it is connected with experience. Then, the child says, "Oh, I know."

Allison Davis gives us adequate proof that the I.Q. test is more a test of vocabulary than of native capacity. An individual cannot make judgments from the printed page if he does not know the meanings of words. He does not know the meaning of words unless he has had experience; so children raised in a home where a wide range of skills has been experienced and where a rich vocabulary has been used by parents make a high score on I.Q. tests. If children have not had a wide range of experiences, they get a low score and are judged to be dull. One of the chief arguments against the classics as a basis of education is that people have not had the experience to give meaning to the words. Once a wide range of skills is acquired and a variety of problem-solving situations is faced, the classics take on meaning.

VIII

One starts to acquire skills at an early age. The roots go much farther down into childhood than we thought. Psychologists have found that skills could be mastered at a very early age. In the studies of identical twins one learned to swim across a pool under water at ten months of age, to dive at thirteen months, to roller skate at from fourteen to eighteen months, to mount a seventy-degree plane and dismount from a five-foot high stool while still less than two

years of age. In these early years, there is undoubtedly inefficiency of learning, but it is apparent that learning can be started at a very early age. The importance of this early age is indicated by the following interview:

> After a lecture by the late Francis Wayland Parker, a great Chicago educator, a woman asked, "How early can I begin the education of my child?" Dr. Parker asked, "When will your child be born?" "Born," the mother gasped, "why he is five years old!" "My goodness, woman, don't stand there talking to me—hurry home; you have lost the best five years."

Early years, especially the first five, are the most impressive. From many standpoints, the twelve-year-old child is an adult. True, he does not have certain judgments of the adult, but he possesses many of the adult's coordinations and has the ability to learn rapidly.

So many people have been led to believe that the first few years of a child's life are blank, that he does not remember much, and that he is just waiting to start to school. Keen observers, however, will not agree.

In the brief space of a year the child, a helpless creature at birth, is on his two feet, cruising, prying, exploring. He is a complex individual capable of varied emotions, flashes of insight, and stretches of effort. It has been an extremely swift season of growth and early impressions will not be lost.

IX

It is to be noted that many great artists and craftsmen began to work very early. Benjamin Franklin was independent at twelve, and was hawking his own verses on the streets of Boston at thirteen. He was the companion of the governors and crony of his teachers before he was out of his teens. Blaine Pascal had devised his arithmetical machine at nineteen. Galileo was seventeen when he determined the law of the pendulum by taking his pulse while watching the lamps swing from the roof of the Cathedral in

Florence. Harvey, who explained the circulation of the blood was interested in science as a child. The father of Christopher Wren was an architect of buildings. Isaac Newton hated books but "wandered with complete assurance around the heavenly bodies" as a boy. James Watt had a "fortune in his fingers as a wee boy." James Wolfe was a soldier at fourteen. Edward Jenner was deeply interested in natural science at the age of ten. Nelson entered the British Navy at twelve and commanded a ship at fifteen. Michael Faraday learned his first lesson in his father's "smith shop." Joseph Lister's father was a skilled microscopist. Edison, Einstein, Leibnitz, Darwin, and Spinoza were in their vocations before they were twenty.

Evidence exists showing that great athletes began practising skills at early ages, many before the age of six. The techniques of football passing and kicking require years of practice. We have had only a few great golfers who did not start at the age of ten or twelve as caddies. Witness the names of Hagen, Sarazen, Hogan, Nelson, Ouimet, Mac Smith, and Chick Evans. Bobby Jones started at the age of seven; Jerry Travers, at the age of nine. Helen Wills Moody was playing tennis when her head came only to the height of the net. Sonja Heine was skating at six, as was Barbara Ann Scott. "Bob" Feller and many great pitchers played ball with their fathers from an early age. Jesse Owens and Glenn Cunningham were athletes as children. Great musicians started their skills as children. Great actors came from actors' families and were on the stage at an early age.

It should not be implied that great musicians, actors, and artists did not have long, long hours of practice. Success means years of work—work—work. The point to be made is, they started as young children.

Every war demands the attention of youth, volunteers and draftees alike. Youth starts at scratch often and emerges before the age of twenty-five or thirty years as captains, majors, and colonels, with all of the responsibilities which these ranks involve.

Great statesmen, humanitarians, and thinkers have been exposed to the problems of human rights and the dignity of all men when they were young. Patty Hill, the great kindergarten educator says that many children of three and four have a well-developed concept of what they want to do as well as of fair play and concepts of right and wrong. George Stoddard, educator and psychologist, president of the University of Illinois, confirms the important place of early influence. "Mental efficiency—intelligence as we measure it—is a product of inherited factors, the age, experience and physiological development of the individual and the adequacy of the culture in which he grows up. Thus there is an inevitable correlation between environmental factors and intelligence. One way to reduce intelligence is to keep the child culturally impoverished; by the same token one way to increase it is to provide enrichment."

X

Older people can start hobbies, but they seldom gain efficiency. Again, we must repeat, it is not because they cannot, but because they have strong fears about failure and are exceedingly sensitive to criticism; besides, they won't take the time to practice.

XI

There is a time when the teaching of skills proceeds more efficiently. This is when the nervous system has reached a certain level of growth. We call it maturation. At this moment the child is ready. Almost universally, parents and teachers start the child too young. Many fathers have experienced the discouragement of trying to teach their child to roller skate, with no result, only to have her, a few years later, put on the roller skates and start to learn, unaided. When the nervous system has grown adequately, it is a teachable moment and the teacher and parent should strike while the iron is hot.

The relation of skills to thinking is relatively unknown. Mabel Todd's book, *The Thinking Body,* is very challenging. She reiterates what we all should know that thinking does not go on in the brain alone, but in the entire body. She says that every thought is supported by feeling and that a muscle change is involved. Therefore, the ability to think is related to muscles and glands. This was the meaning in William Butler Yeats's verse:

> God guard me from the thoughts men think
> In the mind alone
> He that sings a lasting song
> Thinks in a marrow bone.

XII

It is certain that facts are not enough to form our radically changing behavior patterns. In the early years the acquiring of skill is more essential than the acquiring of knowledge. Skills become knowledge in action. Wise educators realize that until knowledge is expressed in skill, it has made no vital impression. This is probably what Mark Twain meant when he said that you should not let your son's schooling interfere with his education.

Aristotle believed that "he who considers things in their first growth and origin, with a state or anything else, will obtain the greatest view." David Starr Jordan, an early president of Stanford University, advised a student who was inquiring about the number of legs a grasshopper had "to go and study the grasshopper." The essential element is not facts but firsthand experience.

Sometimes the total body can express ideas better than words. A skillful dancer interprets concepts which are impossible to put into phrases. Members of the Banta civilization resorted to body movement for expression.

There are skills which are basic to health and happiness. That what we use develops and what we do not use atrophies is a biological law. The happiness which the attainment of skill gives an individual is a potent factor in

human health. This is closely tied to the concept of achievement, confidence, and happiness. The law of attention is also essential in the health concept and is closely related to skill mastery. This means that when the attention of the organism is thoroughly engaged in one activity, others are disregarded. The mastery of skills becomes an excellent antidote to worries, fears, strains, and tensions.

XIII

Skills are basic to, in fact, are the essence of, education. They become an antidote to many of the influences of the modern school. Entrance to schools stops or retards the growth of the child. The sedentary life, plus concomitant strains, lessens the appetite and decreases many of the vital functions. A child who has skill-learning activities at home has many health advantages.

Education has a number of purposes. It should fit us to get a living, but, more than that, should help establish or point to a way of living and to a means of molding the society in which we live. All of these will be dependent, to a large extent, upon the learning of skills. The skill learning basic to education must start long before the first grade. Opportunities to respond to stimulating play situations raise the interest level very rapidly. The fact that such a large proportion of young people drop out of school attests to the fact that they are not stimulated. It is estimated that over 50 per cent of children who enter the first grade never finish high school. The reasons given by children are: lack of interest, school life is dull, it is difficult to keep up with the academic schedule, no value, no challenge, and boredom. Education which brings forth such responses is a remnant of the "horse and buggy" days. Education should be for use more than for discipline or for training the mind. The boy trained in the Olympic Games was taught how to run a race and, immediately, he went out and ran. His teacher assigned

him no mark for his classwork; life would give him his marks. He won the race or he lost it, but, in either case, he ran again. Foreign languages should be taught for use. Mathematics should be for use and should involve skills. Practice in many skills leads to perfection. Each time a new thing is tried it becomes easier. A path of experience grows into a road, and a road widens into a boulevard. Education which has skills as its basic concept can hold a multitude and can teach them to live, even amidst today's confusion.

Skill is one, if not the only, antidote to today's strains and tensions. With a carpenter's tool or a glove in the hand, attention is focused; strain and worry tend to disappear. Interest becomes centered in the outcome; there is an outpouring of enthusiasm and normality is achieved.

XIV

Skills in youth are basic to the recreation patterns of later life, a concept which has been mentioned many times. It has been my privilege to test the truth of this concept for the past twenty years. In a class dealing with the philosophy of leisure each student was asked to name his principal interest. The average age was around thirty-five. They were asked what they would do with an eighth day in the week, a twenty-fifth hour, or a complete year in which they would be free to follow their own bents. The answers were secured laboriously. Sometimes it took weeks; finally, each one committed himself to a hobby interest. Then, it was determined when each one was first exposed to the activity. It took considerable research, in some cases, to set an exact time. It is my privilege to relate, although it was no surprise, that over 85 per cent of the interests could be traced to below the age of twelve. It is my belief that many more started below this age, but the circumstances could not be recalled. This was not a large sampling, only a thousand, but it does give some inkling of the importance of the early years.

XV

The answer to the question *why play* is now very clear. Skill learning is the objective. With skill learning assuming such an important place, it is evident that a child's playthings and toys should always be things which can be handled. Put one inside the other; arrange into piles; push, drag, or mold. In the playroom a child should have boxes, blocks of various sizes, "knock-down" furniture material, and Erectos, so that one thing may be done today and another tomorrow. In the play yard he should have sand to mold, bars or tree limbs to hang from, boards to slide on, balance planes and, at a work table, blunt scissors, paper, crayons, and paste, and, when he wants them, a hammer, nails, and saws.

Play experiences should include a familiarity with birds, trees, and wild flowers, stars, rocks, and animals. Too long has skill exposure covered only moo cows, Peter Rabbit, and Mickey Mouse. Skill learning is a reasonable guarantee that school life will be interesting and that constructive interest for leisure hours will never be lacking.

XVI

Next to the importance of the skill is the place where it is learned. Of the one thousand people mentioned in the experiment referred to above, over 70 per cent acquired their skills in the home where the teacher was mother or father, sister or brother, and many times, grandfather or grandmother —occasionally, a neighbor. The home takes on a most important function: the teaching of skills. The family sang and listened to music together. The biographer of Michelangelo writes that his artistry entered his body through his mother's milk.

The mother who loves birds and trees will have a child who loves them, but the father who plays with his children passes on to them his own interest and skills. It is interesting to note that a behavior pattern once laid down in childhood and an interest firmly established are never lost. Dur-

ing the years of productive work, and at retirement, men and women drop back on skills learned in childhood—most of them in the home.

From the standpoint of the use of leisure, skill learning in youth takes on tremendous importance. Everyone has some talent; some have many. The recreation skill areas are so numerous that one seldom becomes competent in a great many; but some skills must be developed, if life is to be lived.

CHAPTER 14

RETIRE AND LIVE

Retirement should be an active period of one's life. It should be a time to do things which one was unable to do under the pressure of long working hours. It should never be a lazy man's dream of doing nothing.

Here again, the word "activity" must be broadly interpreted. Activity means more than body movement—rushing from place to place. It refers to any and all responses of the human organism. Painting and sketching are activities; so are collecting stamps, problem-solving, inventing, thinking, reading a book, or attending a theater or an opera.

I

The deadly poison that hides in the dream cloud of idleness is the age-old principle of the law of disuse—that which is not used atrophies. For the older person, activities will be of the less strenuous type. Singles in tennis and badminton, handball and mountain climbing should be eliminated, but golf, walking, gardening, and doubles in dual sports can be carried on in the sixties or seventies.

Three recent research projects done independently show that older patients "bounce back" after operations almost as rapidly as young ones. The heart muscle is no exception to the law of disuse, called the abuse of rest. Adapted exercises, under a physician's advice, are suggested and even prescribed in several forms of heart diseases. More harm is done by drugs, alcohol, and shock than by overuse. Certainly the leisure-time activities should be fun. A slow rhythmic pace assures happiness along the way.

II

Too many people retire *from* something rather than *to* something. People even without financial obligations are not

happy unless they have things to do. They must have a feeling of sharing the problems of the day if they are to continue to be happy. A new axiom has been "retire and die."

Life insurance companies have been partly responsible for the theory that all or at least most happiness comes from retirement. They sponsor the idea that the whole problem is a financial one and that with security all is well. A glance into the faces of the people at various retirement centers in Florida and California will disprove this. Here thousands of people who have lived vigorous, active lives in their communities or on farms have come to enjoy the fruits of their labor.

In the communities where they lived they were active, many working on exacting schedules. They helped with the community chest drives, baked pies for various affairs, and were important, appreciated members of several clubs or groups. They spent many tedious hours at work when the children were young. At the vacation centers there are strange faces, strange songs in the church, there are no places for them to fit into the community life. They turn to card playing and many childish activities merely to escape unbearable boredom.

It is one of the bitterest of ironies to get what you want and find out you do not want it. It is ironical to live through happy days and not find out that they were really happy until they are over. The busy are, in reality, the happy days and idleness is a delusion.

III

Two Broadway plays, in the last few years, were centered on this theme. *The Silver Whistle* is a story of an old people's home. The individuals were, one by one, waiting to die and this was the only theme of conversation. A wayfaring philosopher gains admission, by subterfuge, and immediately begins to revolutionize life. He gives them a fake formula to restore their youth but, beyond this, he organizes activities. There is to be a bazaar, every person is busy, contributing something in

line with his or her talent. The joy of the play is that enthusiasm and the spirit of youth enter, again, into the lives of the inmates.

The other play was *On Borrowed Time.* This is a story of a grandfather well along in years. Death walks into his living room, with cane and gloves, and says, "Grandfather, your time has come." The grandfather says, "Yes, I am tired and I am ready. I want a few hours to sign some papers. Come back at nine o'clock in the morning." That night, the grandfather's son and his wife were on a visit in the country when their automobile was struck by a locomotive. Both are killed. This tragedy leaves an eight-year-old boy with only an incompatible aunt to care for him. The next morning when Death comes to the door, the grandfather strikes him over the back with his cane and says, "I am not going with you. I have something to live for." And we see Death agreeing to bide his time.

IV

On the average, the man who retires at sixty-five can enjoy fifteen years of full living. Skills and interests which can dominate this period should have been laid down in childhood—true, but new skills can be learned and new interests developed. Mrs. Anne Mary "Grandma" Moses never got around to painting until she was seventy-eight. The basis of genius is usually laid down early because of opportunity, but it may appear late in life.

The examples of Moses, Titian, Goethe, Justice Holmes, Bernard Baruch, Arturo Toscanini, Connie Mack, Thomas Edison, Edward Thorndike, John Dewey, and Albert Einstein are all well known as people who were at their peak late in life. The story is told in Catherine Drinker Bowen's biography of Justice Holmes, *Yankee From Olympus,* of how the President in 1933 called upon the ninety-odd-year-old retired jurist and surprised him in his study reading Plato. The inevitable question, "Why do you read Plato, Mr. Justice?" re-

ceived the inevitable reply. "To improve my mind, Mr. President." Such minds do not decay.

V

A recent newspaper article referred to the accomplishments of some present-day painters and writers. "The great revolutionary movement in painting that started about forty years ago in France, and has not yet exhausted its momentum, is headed by very old men of whom Picasso, at sixty-nine, is the youngest, with Matisse, Rouault, Braque, Dufy still living and working; what came afterward that can be compared with it? Schoenberg, the instigator of a new musical movement, is now seventy-six. Heidegger and Jaspers, the initiators of existentialism, are now sixty-two and sixty-eight."

Another example is elderly Italian physician Dr. Raffaele Bastianelli, a surgeon of international reputation. He is eighty-seven, and his activities are not overshadowed by those of our own Dr. John Erdman of the same age. He operates three times weekly. He drives his own car, has daily office hours, does research, and even flew his own private plane until five years ago.

VI

Hobbies vie with the work interests of older people. The range is the whole gamut of human interests. The American Museum of Natural History in New York City recently sponsored a hobby show for older people. The show had more than two thousand exhibits from forty-three different agencies and 167 individuals. The oldest exhibitor was "Bronco Charlie" Miller, whose model of the Tompkins Square House where he resides was completed within three weeks of his one hundredth birthday. The exhibits themselves ranged from a model of a fully rigged ship to a series of meticulously detailed metal miniatures of kitchen utensils less than one-half inch in height which were made by a man of eighty.

In one booth was a display of beautifully finished wooden salad bowls, forks, and spoons made by an elderly resident

at the New York City Home for Dependents from wood salvaged from the arms of the seats that were replaced some time ago at the Metropolitan Opera House.

In another booth were hand-wrought bowls, trays, candlesticks, vases, and costume jewelry of copper, brass, aluminum and pewter, made by blind workers. An international touch to the show was added by the Scandinavian crafts of the Swedish Home for the Aged on Staten Island.

Walking through the exhibits one could readily see beyond the beauty of the paintings, the artistry in the needlework, and the skill in the crafts. Behind them were hundreds of thousands of hours spent in their creation—hours that otherwise would have been nothing but dull, anguished periods of boredom and frustration.

The exhibits were as varied in type as the experiences and imagination of the hundreds of persons who made them. Some were elderly indigents who lived in public and private homes; others were persons of independent financial means. All, however, have found the satisfactions that come from hobbies.

The Golden Age Clubs which are springing up all over the country emphasize what can be done. Something to do, a group to belong to, keeping busy, and having fun are the guiding principles. The results are astonishing. There are few, if any, admissions from these clubs to mental hospitals. It is stated by authorities that 60 to 70 per cent of older people in hospitals should never have been sent there and should not stay there. These people need stimulating recreational activities in a friendly atmosphere.

VII

The problem of the older person is becoming more important each day. Even the question of who is old is a new one. In 1800, a man was old at thirty-five, in 1900, at forty-five, in 1950, at seventy, and it is predicted that in 2000, a man one hundred will not be considered old.

Animals live about five times the maturation age. That would mean the life span for man should be 125 years. We have over twelve million people over sixty-five and the prediction of twenty million is made for 1975. The United States population has doubled in the past fifty years, but the proportion of people over sixty years has increased three and one-half times.

Dr. William C. Menninger, the famous psychiatrist, writes, "Recreation is an extremely important aid to growing older gracefully. People who stay young despite their years do so because of an active interest that provides satisfaction through participation."

VIII

The Education Code of the State of California should be an example, when it takes a broad view of recreation as "any activity, voluntarily engaged in, which contributes to the physical, mental, or moral development of the individual or group participating therein, and includes any activity in the fields of music, drama, art, handicraft, science, literature, nature study, nature contacting, aquatic sports, and athletics, or any of them, and any informal play incorporating any such activity." Recreation according to this definition is a term of much wider scope than is envisioned by people who think of it merely as athletics, entertainment, or amusement. Recreation is an experience that adds substance and content to living.

Unfinished tasks constitute the essence of life. The unfinished business of life is life itself. When unfinished business ends, life ends. This observation is as true of societies as it is of individuals. We are confused and baffled by the shattered condition of the society in which we live. Many of the things which we took for granted, had assumed were settled, have returned for reconsideration. The danger is that these new problems will either not be faced frankly or they will be met with cynicism, even bitterness. The danger is that we shall lose hope or, worse, faith.

If, amidst these unfinished tasks, we can set our compasses by some carefully thought-out standards, we shall emerge triumphant. At least some, if not all, of these standards will center around respect of the personality—all personalities.

Respect for personality carries with it the freedom-obligation thesis: freedom of the individual to express himself through work or recreation, in speech or art forms, freedom of opportunity for all to acquire the good things of life, freedom of research, freedom to pursue truth and to base conclusions on it, freedom to pursue happiness; obligation to respect the rights and ambitions of another, all others, and willingness to abide by law—self-imposed law, if we are free men.

Within a cooperative framework of law, which involves obligation and loyalty to the group, all men are free to develop through creative work or recreational activities. If, amid these unfinished tasks, we can set our course toward such goals, social progress is guaranteed. It should be encouraging to remember that when life, individual or group, ceases to be a tidal wave of unfinished tasks, it dies.

CHAPTER 15

RECREATION: A WAY OF LIFE

Civilization seems to be at another of its critical crossroads. In choosing the path for this dynamic Machine Age social order new conditions must be considered and new adjustments must be anticipated. We cannot expect much help from the experience of yesterday; yet we have only yesterday's words, concepts, and ideas for guides.

Much of the world, particularly America, has moved out of an economy of scarcity into one of abundance. In spite of economic advance and surplus production, insecurity is widespread and increasing. Advances in communication and in rapid transportation have tended to cut down time and space and to make our human relationships more complex. Old values are being questioned; landmarks are shifting, and youth, particularly, feels unsettled, often bitter and cynical.

I

Work, which occupied most of the time of primitive and pioneer people, is no longer qualitatively satisfying. Quantitative work is reduced to a small portion of the 24-hour day. Production is no longer a family or community unifying force; in fact, it adds power to the trends which tend to disintegrate community life.

Interesting activities are done for the most part outside of the home; children have few opportunities to help in creative projects either with their parents or with friends. This tendency is continuing even though we know that lasting attitudes, interests, and skills are firmly laid down in behavior before school age. The home is by far the most potent institution around which life interests are started. With the weakening of the home ties, children often lose the sense of belonging, of being wanted and needed. At this crossroad, a path

must be chosen which leads toward new methods and techniques of pulling large, heterogeneous groups together in terms of common goals.

Schools and many governmental and private agencies are attempting an almost impossible task of filling in the lag of integrating forces which have been dropped from the home and the small community group. Too often, they are molding all children into yesterday's "fundamentals" which are largely college preparatory subjects. This is being done in spite of the fact that yesterday's education was planned for a few children of the professional class and of the wealthy. Today, it must be planned for all children, and schools are finding it almost impossible to plan for such great numbers who have such a great variety of capacities and interests.

Recreation as a way of life takes on more significance each day as standardization hardens us in molds. We have more leisure time; life expectancy has doubled in a century; retirement is at an earlier age and more people have more money. With this situation commercial enterprises have seen an opportunity and grasped it. Recreation leaders are discouraged by the gigantic size of the task and the meager funds and equipment which are available.

II

To some the present-day problems appear as an inescapable, fated by-product of cosmopolitanism, racial mixture, and the diffusion of leisure and of technology and the money economy. They say, "This problem of leisure and of life, approached in any direct fashion, is not for our own day at all. It is for a future day, after economic and racial integration have run their cycle, or after some revolution or some evolutionary change greater than a revolution. Our day is given to the conquest of material power and the organizing of utilitarian human relationships. That is our age's particular work in the world and no other task can be attempted." These,

sometimes pessimistic, sometimes remotely optimistic, have closed their eyes to the perspective of leisure, and their ears to the challenge of recreation.

Others say, "The day of groups is past—of all groups, that is, existing with the immediate aim of enriching life rather than controlling power. Future experience is individual experience; neither now nor forever can the primitive oneness and fullness of life be realized within or directly through the instrumentality of groups. Individuals will raise the plane of their lives through an essentially solitary striving and achievement. Man shall be freed through physical medicine, through surgery, through psychotherapy and psychoanalysis; ultimately it may be enhanced through eugenics. But whenever freed, whenever enhanced, now or hereafter, it will be an individualized, essentially a detached and solitary soul, above the crowd, outside the group, living in the heat of its own flame." This type of mind views collective effort toward fullness of life as a step backward.

Still another group is the professional recreation workers of yesterday with their pallid and faint-hearted hopes. They do believe that recreation can achieve the highest goal. Some of them personally have far visions. But they find themselves trying to construct amid a social tornado, or their enterprise is like a ship caught in the polar ice, moving with the drifts of uncontrollable currents. They do what they can. Their character-sought goals become very near and very few, and mediocrity swallows not necessarily themselves but their enterprise.

Another group of young dynamic leaders believe that long-dreamed-of recreational goals are attainable. They see enough people dissatisfied with the empty lives they are living and they see straws in the wind indicating the direction recreation should take. There is much encouragement for these people in the fearless educational philosophy expressed by democratic leaders in the schools and colleges, the labor movement, and among the rank and file of parents.

III

If recreation is to be an important part of a way of life, six premises must be recognized and education for leisure planned in the light of them: (1) integration and normality are achieved through meaningful recreational activity; (2) modern society tends to fragmentize life; (3) skills are an integrating force and must be learned early; (4) skills in recreational activities must supplement and, in some instances, replace the satisfactions formerly found in work; (5) education, broadly interpreted, must be planned in the light of recreational needs; and (6) recreation may be utilized to make democracy function.

IV

Integration and normality can be achieved through meaningful recreational activities. Life cannot be divided into compartments, either from the standpoint of work, recreation, education, or living. The individual is a unit, a personality of many parts, functioning as a whole. The on-going individual is a unit. The whole boy or man goes to a football game, a classroom, church, or prison. The human organism possesses skills and has a way of thinking. It has a set of emotionalized attitudes resulting in likes, dislikes, prejudices, and principles which find expression in enthusiasm or in boredom.

A great many forces influence the total personality. An individual afflicted by disease or pain lacks all-thereness. A man who gets no satisfaction from skills, who sees no meaning in engaging in activities, who lacks a rich background of experience and has had no time to read or to contemplate cannot think. One cannot coordinate something which does not exist.

While it is fully recognized that many of the conditions which influence the individual are beyond his individual control, the fact still remains that man can half control his doom. Lives can be planned and a program of activities is one way.

V

Modern society tends to fragmentize life. Modern society, with its high degree of specialization, has a tendency to fragmentize life. Each individual sees only a small part of any whole and may lose sight of its significance. When life loses meaning, man loses enthusiasm. Throughout the ages, integration has been achieved through significant work activities. From accomplishment, largely through work and craftsmanship, man's ego, small enough at best, gets a chance to expand. The worker's personality goes into his craftsmanship and it becomes a part of him. Comenius, a seventeen-century educator, stated that "the indivdiual who works with material not only makes things, but makes himself."

Almost in one generation, man has been catapulted into an era of complexity and a society where fragmentation is the pattern. In pioneer life confidence and power to act were built in day-to-day living. Instead of possessing a high degree of all-thereness, people are going to pieces. Like animals, they are beating themselves to death against a cage of their own making. The diseases which take the toll of man's life are gradually shifting from those caused by organisms to those of tension disorders.

Albert Schweitzer in his recent book, *The Philosophy of Civilization,* bemoans the fact that reliance is put into organizational and technological processes and the individual is forgotten. He reminds us that, spiritually, a society can never rise above the accumulated level of the individuals and calls attention to the fact that the artisan of today does not understand his trade as a whole.

Man no longer learns, as did his father, to work the wood or the metal through all the stages of manufacture. Consequently his reflections, his imagination, and his skill are no longer called upon by every varying difficulty in the work; and his creative and artistic powers become atrophied. This seems to be one of the conditions which is undermining the

spiritual life of the individual and is a factor causing the disorganization of society.

Achieving world objectives or increasing the stature of the individual will never come about through the force of technocracy alone. Technocracy, when relied upon as the maker of life, is the insurer of death. Something must be done to offset the fragmentizing of life. The way through recreation offers hope.

VI

Skills are an integrating force. Skills of all types are important, but those involving the hand are the essential ones. In the practice of skills man achieves an all-thereness. Is it possible that in the division of the fingers to increase man's reach and to strengthen his grasp there existed the miracle forces which brought meaningful integration; and, finally, through eons of inarticulate experience there developed "the mind of man?" There seems to be reasonable evidence that the products of man's hands have mirrored the growth of his mind and, with this growth of mind, life assumed meaning and integration was achieved.

The concept of the greatest number of skills for the greatest number of people is probably the best foundation for a democratic society. Greater skills mean greater eagerness for life and this in turn develops a joy of living. The true vocation of man in the universe is to exercise skill in one or another of its innumerable varieties. This is basic philosophy, not only to work and to work skillfully but to engage in leisure-time activities skillfully. Skills of any type are acquired not by growing older but by learning through practice. Skills in recreational activities must supplement and, in some instances, replace the satisfactions formerly found in work. With the age old traditional integration through work denied him, man is faced with two alternatives: (1) to go to pieces; or (2) to develop new skills which will be largely in the field of recreation.

VII

Skills in recreational activities must supplement and in some instances replace the satisfactions formerly found in work. Perhaps the millions who are deprived of the opportunity to acquire skill through work may find in recreational activities a chance to develop integration. The results of such procedures will be wholesome physically and spiritually, regardless of whether the activity be called work, play, or recreation as long as skill is the keynote and it is possible to achieve excellency.

In time, the whole character of society will be determined by the way in which the mass of citizens spend their leisure, by the pleasures which attract them, by the amusements they demand and the luxuries they consume. One of the surest sources of health and eventual happiness will be in the development of recreational skills. The individual's need for recreational skill learning is apparent in four age groups:

The small child needs an opportunity to fumble and experiment. He is endowed with a dynamic drive and a skill hunger. He should be allowed to dabble in all types of activities. This will be play.

The adolescent youth needs opportunities for achievement. Few satisfying work experiences will be open to him, even in the early twenties. The present educational system does not seem to be geared for holding young adolescents in school. Almost 50 per cent of them are ruthlessly tossed out into a society to which they are not well adjusted and many times not wanted. They have few work and few recreational skills. Delinquency and crime is an easy alternative, on the one hand, and meaningless spectator entertainment, on the other.

The skilled workman or the professional man needs recreational skills. Working hours will be fewer but the work will lead to greater fatigue. When skills in modern industry are not satisfying, there is a need for the development of meaningful ones in the area of recreation, if wholeness of personality is to be achieved.

The individual who comes to retirement must face an enthusiastic pursuit of achievement through skills or die. The lazy life is perilous, regardless of one's social position or income. Life has a quick way of disposing of older people who do not have skills in recreation.

VIII

Education must be planned in the light of recreational needs. If the several premises outlined above are valid, then education has a responsibility to prepare youth for the enjoyment of leisure. One of the best ways to do this is by developing a high degree of varied skillful performance in the elementary school. This would be education for life adjustment and for use. An education with satisfactions in skillful achievement will hold the interest of youth. It will also contribute to the integration of the individual and to the solidarity of the group.

The application of skill learning must cut across all life. Not only must physical education teachers help to develop skill in youth, but teachers in social science, exact science, music, and the fine arts and crafts must assume large responsibilities. Physical education skills become less significant in later years, but music, science, and industrial arts skills assumes more and more significance.

With only a relatively small percentage of young people utilizing a high school education as a preparation for the professions, adjusting the school program to building recreational skills takes on more meaning. Education for life adjustment means getting ready to enjoy life to the fullest. The full life is synonymous with the skillful life.

IX

Recreation may be utilized to make democracy function. In a democracy there must be an opportunity for each man to acquire a number of skills. Not only the genius but the

average man requires profound stimulation and incentive toward creative effort and the nature of great hopes.

What other force in the community can be depended upon except recreation? The tawdry forms of commercial spectator recreation afford no hope, and only a faint hope comes from our recreation centers designed to cater to people en masse. What is left? Only something very daring can meet the emergency.

Imagine the outcome, if the leisure time of adolescent youth could be devoted to a creative recreation-work concept which involved service to the nation. There is a long summer vacation where youth has little to do, excluding the small percentage who go to camp and the small number who find wagework.

Young people of adolescent age need challenges and they are ready to meet them. In an earlier day they broke the land and were the pioneers, but today we say to them, "Wait, wait, wait." Wait for what? It is too obvious that waiting is often disastrous.

There are several unique opportunities to vitalize leisure and make it of service to the nation. There is the problem of Civilian Defense, with community tasks which need to be done. Groups need to be trained in the techniques necessary in times of disaster.

We had a glimpse of this service in the CCC movement during the 1930's. Young people were organized on a camp basis. Conservation projects in state and federal areas were carried out successfully; trees were planted, dams built, fireplaces and camps erected, fire towers and trails constructed. Not only did these youth leave their country more beautiful than they found it, but through service they developed a sense of pride in and loyalty to it.

Today we can vitalize the use of leisure and make it an integrating force in our schools and communities. At our door we have significant world work to do to conserve and maintain our natural resources. We have devastated a great

land and mined our resources. Thousands of square miles of land have been destroyed through the top soil being blown away by wind and washed away by water. Forests have been cut but not reforested. There is need for public work in state and federal parks and in forest service areas. Billions of trees should be planted. Youth is willing to volunteer its time for not just one but for a number of summers. Here is a chance to tie up the enthusiasm of youth to life and, incidentally, to love for their country. Men will fight and die for something they have served. "Men die for a cathedral, not for stones and men die for a home, not for walls and tables." The concepts of meaningful work, constructive use of leisure, and citizenship training can be so interwoven that youth will be challenged.

There is plenty of evidence that we have tried to buy the loyalty and devotion of children in our country. We have given, given, given in free schools, free parks, free playgrounds, and free libraries until we have surfeited young people and they revolt. We have probably talked too much of liberty and freedom and too little of responsibility and service. We have held them apart from society and not inducted them into it. We have not given them anything very significant to live for. Youth does not want comfort and ease, it wants hard, significant work. Youth will always respond as it did to Garibaldi in Italy when he called, "I ask you to follow me on forced marches, with scant rations, with all of the hardships that man can endure, to defeat and to death, but for an ideal."

Recently a speaker on the American Town Meeting of the Air said, "When we treat our young people as craven and spineless and irresponsible, they will respond in kind, but when we demand and expect of them lives of free, energetic and independent citizenship, they will not fail us but will go beyond our fondest wishes."

Education, through the encouragement of skill learning for significant recreational projects, represents the force which

can throw the balance to the positive side in the leisure-time situation. Without this force the fate of civilization has been pronounced. This education requires a new type of leader in the school and community—one who sees life as a whole. A new educational philosophy is needed—a philosophy which includes recreation as a human need.

X

There are approximately sixty million jobs in this country. Using an optimistic estimate, not over four million, one out of fifteen persons, can possibly be absorbed into the professions, including all of the teachers, nurses, and public health workers. What is being done for the other fourteen? Apprentice learning under the guild system is gone; learning with parents in the home is practically gone, and there are but few opportunities for early work and craft experiences. Try to put activities that lay the basis for recreation into public schools and one hears the accusation of "progressive," "getting away from fundamentals," "lack of discipline," "encouraging delinquency."

We must bring about the realization that recreation and leisure are necessary ingredients in our cultural and social pattern. A healthy man is one who works and recreates. True leisure is not something different from or opposed to work. Because it is the complement to work, those who are unemployed cannot enjoy themselves. They do not have true leisure; they have idleness. You can enjoy true recreation only when you also have work.

In the promotion of recreation and camping, a clear distinction must be kept in mind between means and outcomes. Totalitarian countries furnished recreational experiences in abundance and through them developed a sense of loyalty to the nation and enthusiasm for the group. Unless school camps and recreation centers are able to focus their programs on the democratic ideals of the equality and the rights of all men, an empty form of procedure or even the correct

form of procedure with a destructive result may emerge. The significance of the outcome, therefore, must take precedence over the procedure or young people will cry, "Mirage!"

There is a world struggle between ideas. Great giants representing the East and West are facing each other, each defending its concept of social organization. This nation believes in a controlled freedom; that freedom assumes obedience to self-imposed law and that man is capable of formulating laws. It is believed that the great majority of mankind is willing to abide conscientiously by laws once they are formulated. This nation is dedicated to developing the dignity of the individual.

The recreation movement must make its contribution to these democratic ideals if it is to fulfill the ambitions of its planners and the hopes of educational leaders. Results, to date, are sufficiently encouraging to give hope that a new day is dawning.

Youth needs a sense of belonging—a chance through significant challenges to shoulder responsibilities and to practice democracy. There must be developed in all citizens a deep faith in, a loyalty for, and a devotion to, the fundamental principles of democracy.

Evidence is accumulating, throughout history down through the formative days of this nation, that loyalty and devotion to ideals are built through service. One is willing to live for and defend with his life those things and ideals for which he serves and sacrifices. Society has a responsibility to assist youth to find significant work or recreation challenges through which it may gain self-respect, confidence, and approval of the group. Only in this way may a sense of belonging and a sense of responsibility be acquired.

XI

When recreation is thought of as a complement to work, hence a need for all men, it will assume the stature it deserves. When it is recognized that our age is witnessing

a humane and psychic disintegration, possibly more profound, possibly more world-wide than any previous age has known, and when it is realized that the cause of this can be laid at the door of the materialistic philosophy of life, then will creative recreation take on significance- possibly spiritual significance. Recreation can and even may become a way of life.

CHAPTER 16

TO TRAVEL HOPEFULLY

The machine frees, but for what? The average man—not just the wealthy—has time beyond the dream of kings. Almost a third of the life span has been added through the advance of medical science in one century. Retirement is more universal and occurs at a younger age. Youth has more free time and working hours are shorter.

There are three age-old goals: good health, an abundance of material things produced with a minimum of heavy manual labor, and leisure time in which to enjoy both. They are being realized, at a rapid rate, in the United States. Perhaps there are reasons why these goals require redefinition. For example, the decline in infectious disease, coupled with the increase in the number of automobiles, now makes the latter a leading cause of death and disability, trailing only heart disease and cancer.

I

What will we do with the leisure time which the wonders of science have given us—what do we do with it? Seventy-five years ago women worked fourteen to eighteen hours a day—cleaning house the hard way, preparing and cooking meals, washing clothes without a machine and the inevitable mounds of dishes with hard water and harsh soap, and raising families far larger than today's average. Modern woman, thanks to science, whisks a vacuum cleaner across her rugs, selects her frozen vegetables from the deep freeze and cooks them in a matter of minutes, tosses her clothes into a washing machine, her dishes into a dishwasher, contributes to a declining birth-rate and has plenty of time on her hands to enjoy creative living or to be bored.

We are learning that the profitable use of leisure is an art in itself and not something that comes automatically. The

disturbing increase in mental illnesses, largely based on social complications and frustrations, may well be caused by too much rather than too little free time.

Seneca long ago ventured the thought that merely to live is not the goal of life, but to live well. To live well implies a recognized worth-while goal—some long unfulfilled wants. It also implies joy in pursuit even though the goal is never attained. The key to living well, the basis of happiness, is traveling hopefully. To travel hopefully means more than the mastery of one range of hills; it means traveling with ever a range looming in the shadowy distance. The basis of happy traveling is the something lost behind the ranges and calling for you to find it.

II

All accomplishments are resident in the individual. Community health, morals, and achievements are merely an accumulation of individual health, morals, and achievements. There is no such thing as public achievement; there is only a composite of private achievement which contributes to group goals. The group is an important point of departure and men working shoulder to shoulder accomplish more, but the strength is in the individual who must defend his birthright.

Time and again, we have seen the individual apparently ready to exit from the stage only to have him change his mind or to return with fresh and more dynamic lines and a whole new plot.

The Athenian statesman Pericles perceived these truths when he said of democracy in its earliest phase that it trusted "less in system and policy than to the native spirit of our citizens." And so did Thomas Jefferson, on the threshold of our own age, when he wrote, "It is the manners and spirit of a people which preserve a republic in vigor." The same could be said of all forms of government, but of none so truly as that in which the voice of the people is supreme.

What shall we do with our heritage? We can abandon it to the machine—the titan in peace or in war, or we can hand it over with the leisure time won through a thousand years to technological gadgets, to the entertainment industry, the betting racket, and the gangsters. Other nations, after their downfalls, have been characterized as unethical spectators, but shall the same be true of this nation?

Latent in everyone, reachable in many if not all, is a spark of creativity. This spark can be blown to a mighty flame through use, through the attempt to reach many times beyond one's grasp. If this is done there is developed a great moving force in the individual and if it can be done in many people there is a great moving force in the world.

The urge to mastery, creativity, and ingenuity is as a spark which can be snuffed out or can be blown into a flame. The law of disuse is as strong as the law of use, and because of this, the instruments of commercial entertainment come under attack. The individual lets down, abandons the contest, and is lured into a dangerous state of contentment. Happiness, the thrill of living today with anticipation of tomorrow, comes from being a participant, emotional or active, following a gleam.

Education in home, school, and community must assume responsibility for keeping alive the spark of creativity. If latent talents are to be developed, if skills are to be learned, if the basis is to be laid for work or leisure time, children and youth must be in the midst of life's main current—not getting ready to live, but living.

We in America have trusted too much on knowing. Some years ago, I was with a group of teachers at a youth leaders' conference in Europe. The leader of the conference asked, "What do your members do?" I replied that we were teachers and administrators. But she did not mean our professions, but our avocations. She explained by describing the activities of her group: One dances in the national ballet, one is an expert potter, one is a weaver, one is a national

champion athlete. "Now," she inquired, "what do your people do?" Sadly, I answered, avoiding her intent gaze, "We do not do, we only know."

III

Although hope philosophy is so much more fruitful than fear philosophy, many fall back on the thesis that disaster is just around the corner. Fearing their own limitations, they slow up and stop trying. Many people have slowed up so much they are in danger of backing into something.

Bertrand Russell thinks the good life is the happy life. He implies that if you are happy you will be good. The happy man does not need the intoxication of thrillers. He does not envy his neighbor. Happiness makes his efforts fruitful, creative, and expansive.

Because of important things to do man looks forward. He has so many things to do when there is nothing to do. Tomorrow is a better day. K. W. Baker expresses this:

> "There's a mellower light just over the hill,
> And somewhere a yellower daffodil,
> And honey, somewhere, that's sweeter still.
>
> "And some were meant to stay like a stone,
> Knowing the things they have always known,
> Sinking down deeper into their own.
>
> "But some must follow the wind and me,
> Who like to be starting and like to be free,
> Never so glad as we're going to be!"

IV

One sign of maturity and happiness is the ability to gain altitude as we move through the years. The loitering, comfort-seeking part of ourselves must be taken in hand by the censoring "I" and told to get into the arena. This involves (1) the law of start; (2) the law of reach, and (3) the rule of direction.

Fundamental to the full recreational life is starting. We must get into action. That means we must commit ourselves to a plan and obligate ourselves to it. Before we can start on any big thing we must clear away the little things. Figuratively, clear your desk; get out a clean pad of paper; put yourself in a position where you obligate yourself to action.

There is the ever-present danger that with choice we will become "putterers," falling an easy prey to professional promoters. We fail to make a plan and fail to start; or when started, we fail to keep to the plan. Man is a perpetual "putterer." He loves it. Without a plan, days and nights fill up in front of him—a movie here, a party there, a broadcast to be listened to, all alternatives to boredom. Freedom must be bought through a self-imposed plan.

The second step—the law of reach—has both a physiological and a psychological base. Stated very briefly, its essence is that an organism acquires power when it attempts to reach —to achieve that which is beyond its grasp; or, when an organism responds to an emergency, reserves are tapped and that which was believed impossible is achieved. By constantly tapping body reserves, new reserve powers are made available. Meeting emergencies has laid the foundation for a very highly sensitive, quick-responding, specialized organism—man.

The basis for this law is the axiom that which is learned must be tried. The organism must act, the organism must always be attending to new things if it is to pyramid all types of power. Therefore, this constant entering into activity lays the basis for the development of power—power to endure, organic power, power to respond quickly, neuromuscular power, power to think, and power to feel.

The rule of direction is the third consideration. What is the goal? Certainly one reason why there are so many people who are restless, dissatisfied, and unhappy is because they have no glowing objectives before them, no stars to guide them.

Is the goal comfort and ease? It has seemed so to many but has satisfied few. Happiness comes not from ease but from satisfying a longing.

Is the goal possession? Only a cursory thought will indicate that it has not been, because that which looks like a mountain peak in the distance becomes an ant hill on arrival. The working out of the materialistic philosophy of building larger graneries rather than of laying up treasures in Heaven is just as frugal today as it was when the rich young man turned sadly away from Jesus.

Nations do not necessarily grow in size, power, and material things, then as a result develop greatness in the creative arts. The two trends do not necessarily go together and indeed have not historically.

Is it power? Power is an intoxicant but the axiom states, "Uneasy rests the head that wears the crown." It may be the crown of the power of money or the power of an autocrat. It is perfectly plain that the power of any one man is administered best when tempered by the judgment of many. Do we individually or nationally want power for its own sake or do we prize more an atmosphere of freedom where personalities may develop to their utmost possibilities. History records that those whom we call great almost never had power in their own time.

It is mere leisure? Achievement of this age-old longing is not the goal. It is quite universal, but for many it has proved to be a mirage. The millions who have turned to amusement and entertainment, losing the power of initiative and lacking the thrill that comes from creating, are ample proof that just leisure is not the goal. Leisure can be bought; leisure is machine-made, but happiness is not.

Is the goal arriving? We know that "there is nothing under heaven so blue, that is fairly worth the traveling to" unless the going is enjoyed.

The world wastes a great deal of pity on martyrs—martyrs who sacrifice for causes, martyrs who would be unhappy if

they could not sacrifice for them. Pity not John Audubon, wandering up and down the Eastern coast, sketching birds. He was doing just what he wanted to do. Pity not Walter Reed in the Canal Zone fighting yellow fever, or Florence Nightingale in the Crimea, dressing the wounds of soldiers; or Schubert, singing his songs in roadhouses for his next day's meals. Pity not the millions of humble people from primitive days, decorating pots and weaving rugs, to present-day tender hands which nurse a little flower in a smoky window box. Pity not the tired hands worn to the quick that their children may have in life something better than they had, or waste no pity on peasants in Europe and Asia who are content without fine clothes if they can have music and flowers. These people enjoyed the struggle; they enjoyed the going because the end was worthy.

V

Possibly to travel hopefully is the goal.

Almost forty years ago, Thomas E. Flynn immortalized the spirit of youth which I have reconstructed from memory and supplemented.

Youth is not a time of life but a state of mind. It continues as long as the individual is willing to accumulate new experiences or recombine old ones. Nobody grows old by merely living a number of years; people grow old by deserting their ideals. Years wrinkle the skin; but to give up enthusiasm wrinkles the soul. Worry, self-distrust, fear, and despair contribute to old age. You are as young as your faith, as old as your doubt; as young as your confidence, as old as your fear; as young as your hope, as old as your despair.

When Ponce de León set out in search of the Fountain of Youth, he and his followers had already found it by the mere resolve to seek it. Every man with a sufficiently fine quality of imagination carries within himself his own fountain of youth. This youth continues as long as the individual re-

tains his desire for new experiences. Youth is a thirst for adventure.

Today opportunities for expression which determine the quality of youth will come largely through one's recreation time—recreation meaning to create.

We need not wait to live. Our philosophy has been too much: save and slave now; live later. Wealth is to use; leisure is to use. The happy man will be the one who does not wait but goes now.

The happy man, the healthy man, the normal man, and the busy man are one, busy but not cramped, active but with sufficient glide for recuperation. The happy man will be the one who has accomplished and is still advancing. The rung of a ladder was never meant to rest upon but merely a vantage place from which to take the next step.

Who was the happy man? He painted a picture; he sang a song; he modeled in clay; he danced to a call; he watched for the birds; he studied the stars; he sought a rare stamp; he sank a long putt; he landed a bass; he built a cabin; he cooked outdoors; he read a good book; he saw a great play; he worked on a lathe; he raised pigeons; he made a rock garden; he canned peaches; he climbed into caves; he dug in the desert; he went down to Rio; he went to Iran; he visited friends; he learned with his son; he romped with his grandchild; he taught youth to shoot straight; he taught them to tell the truth; he read the Koran; he learned from Confucius; he practiced the teachings of Jesus; he dreamed of northern lights, sagebrush, rushing rivers and snow-capped peaks; he was a trooper; he had a hundred things yet to do when the last call came.

From this great world, the lazy spectator must be excluded. He has built a wall between himself and happiness. He must go round and round in endless flight. He cannot arrive and there is no joy in the process. The doer, the creator, the hobbyist keeps pursuing; he never arrives. Martha Graham, world-renowned creative dancer, comments, "No art-

ist is pleased. There is no satisfaction whatever at any time. There is only a queer, divine dissatisfaction, a blessed unrest that keeps us marching and makes us more alive than the others."

Stevenson paints the picture: "A strange picture we make on our way to our chimeras, ceaselessly marching, grudging ourselves the time for rest; indefatigable, adventurous pioneers. It is true that we shall never reach the goal; it is even more than probable that there is no such place; and if we live for centuries and were endowed with the powers of a god, we should find ourselves not much nearer what we wanted at the end. O toiling hands of mortals! O unwearied feet, traveling ye know not whither! Soon, soon, it seems to you, you must come forth on some conspicuous hilltop, and but a little way further, against the setting sun, descry the spires of El Dorado. Little do ye know your own blessedness; for to travel hopefully is a better thing than to arrive . . . ."

EPILOGUE

WHAT IS EDUCATION?

I was one of a company of 150 students who had just closed their college life, some with honors, and not a few without. Before separating to go into the world, never to meet again, we joined in a final dinner. Surfeited with the dignified drivel of college, the students, in a spirit of mischief, cut out all such stuff, and as a huge joke, invited one of the professors to speak who had never made an address in his life. The hitherto silent one accepted the invitation, to the surprise of every one. And he spoke thus:

"We are in one of the famous banqueting halls of the world. Belshazzar's hall compared to this was a lodging on the third floor back. No such art existed in those days as we see around this room. No such viands graced his board. What was there was elegant for that day, but we live in another age, an age of art, art-craftsmanship and luxury. From the four corners of the earth came the things on this table. From the lowest forms of day labour to the highest form of art, we have around us samples of at least a hundred forms of human work.

"Take this tablecloth to begin with. It is of most exquisite workmanship. It involves weaving—to go further back—bleaching, smoothing, designing. It is a damask linen, beautiful, and most pleasing to the eye. I want to ask a question: Is there anyone here who knows from personal experience anything about the labour involved? Have any of you ever contributed any labour to the manufacturing of table linen? I am serious, gentlemen. If any of you have, I would like him to say so."

There was absolute silence.

"I understand, then," he continued, "that the making of such a thing is beyond your ken.

"Let me draw your attention to the samples of pottery here. Surely the men and the women who produce such beautiful things are artists. What a joy it must be for a man to hold a thing in his hand, complete, and say, 'I made it!' Many forms of labour are involved here also—digging the clay, carting, fashioning, painting, burning, baking, and finishing. If there is a man here who has ever touched this form of labour, let him answer. No one! . . ."

In this way he went over the silver and cut glass and dwelt rather lengthily on the subject of mining and the life of a miner. Nothing escaped his notice. He drew attention to the carpet and the rugs on the floor, to the curtains and the drapery of the great windows, to the mural decorations, executed by the greatest living mural painter. There was a rich fresco around the room. He called attention to it. When he had gone over most of the things in the room, he turned again to the table.

"There are cut flowers here," he said. "Most of you have spent some years in the study of botany, but I don't think any of you would undertake to give us a complete classification of what we see and enjoy on the table." There was a disposition to laugh, but he wiped the smile from every face around the table by quietly saying, "Perhaps you are to be congratulated that you are at an age when a sense of humor covers a multitude of sins, but, personally, I cannot enjoy that which gives me pain.

"I am a representative university man, seriously asking myself and you whether the system we call education educates." The silence became oppressive; the men were thinking . . . .

"You are certainly not to blame. You are the victims of whatever system we have. I cannot say that I am blameless. I do not believe that a smattering of languages, of mathematics, and of history is education. I believe the system of cramming these things to pass an examination is pernicious. So, having been asked for the first time in my life

to make an address, I have made it an opportunity to enter my protest.

"Education is to prepare and equip for the duties and the responsibilities of life—not to turn out industrial and commercial bosses, gaffers, time-keepers, and cash registers. I would hardly be justified in taking up your time with these observations alone. So, in addition, I want to say this: Most of you are destined to be masters of men. You will organize and mobilize their labour; you will oversee it.

"When you see men around you actually creating beautiful things with their hands, I would like you to remember that it was my opinion that actual labour in the arts and crafts and industries is an infinitely nobler contribution to the happiness of mankind than clipping coupons and living on the sweat of other men's brows.

"It will not come in our day, but the world will ultimately come to understand that the training of the mind is as necessary as the training of the body. Why should it be considered an unthinkable thing that a blacksmith or a carpenter should need an education? Why should college men consider it degrading to handle tools and make useful and beautiful things?

"Why should a university perpetuate such a revolt against nature as a system in which the man who does no useful work at all is considered a gentleman, while the creator of wealth and beautiful things is considered low caste?

"I want to point out to you that the highest form of culture and refinement known to mankind was ultimately associated with tools and labour. In order to do that, I must present to you a picture, imaginative, but in accord with the facts of history and experience." He pushed his chair back, and stood a few feet from the table. His face betrayed a deep emotion. His voice became wonderfully soft and irresistibly appealing. The college men had been interested; they were now spellbound. He raised his hand and went through the motions of drawing aside a curtain.

"Gentlemen," he said, "may I introduce to you a young Galilean who is a master-builder—Jesus of Nazareth?"

It was a weird act. The silence became oppressive. As if addressing an actual person of flesh and blood, he continued:—"Master, may I ask you, as I asked these young men, whether there is anything in this room that you could make with your hands as other men make them?"

There was a pause, a brief moment or two, then, with the slow measured stride of an Oriental, he went to the end of the table, and took the tablecloth in his hand, and made bare the corner and the carved oak leg of the great table. In that position he looked into the faces of the men, and said:

"The Master says, 'Yes, I could make the table—I am a carpenter.'"